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The Chaplain

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Also:

THOUGHT STARTERS • THE EDITOR SPEAKS
RECOMMENDED READING • NEWS AND VIEWS
THEY SAID IT! • FORMER CHAPLAINS
AT YOUR SERVICE

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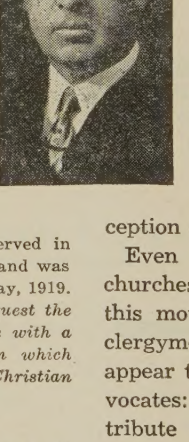
Editor: DELMAR L. DYRESON

An Exposé of the Pseudo-Conscientious Objector

By The Honorable John Paul

(District Judge, United States District Court, Harrisonburg, Virginia)



A graduate of Virginia Military Institute in 1903, Mr. Paul received his LL.B. from the University of Virginia in 1906.

Prior to his appointment to his present office of District Judge in January, 1932, he served as a member of the Virginia State Senate (1912-16 and 1919-22); a member of the 67th Congress from the 7th District of Virginia (1921-23); Special Assistant to the U. S. Attorney General (1924-25) and as U. S. District Attorney, Western Virginia District (1929-31).

During World War I Mr. Paul served in the U. S. Army as a Captain, F.A., and was with the A.E.F. from May, 1918, to May, 1919.

(Ed. Note: *In response to our request the Honorable John Paul has obliged us with a thoroughly enlightening presentation which should be of concern to every Christian citizen.*)

THIS is written with reference to the present activities of various organizations toward obtaining a pardon, or grant of amnesty, for persons convicted during the recent war of violations of the Selective Service Act. In the furtherance of this movement its advocates, in editorials, articles, circulars and other mediums of publicity seek to create the impression that there are large numbers of persons held in prison or who have been branded as criminals solely because they had conscientious objections against military service. This is the theme around which this movement centers, and appeal to the sympathy and sense of justice of the American people is made on t ground. The motives some of the organizatic and committees formed further this movement open to suspicion, but u fortunately it seems also have inspired the aid various well-meaning a humane persons who ha accepted this propagar under a complete misc ception of the facts.

Even the aid of the organiz churches has been sought to furtl this movement and many individ clergymen of unquestioned sincer appear to have become its strong a vocates: something which I can tribute only to a lack of knowle of the true facts of the matter. l example, at the last annual Council the Episcopal Church for the Dioc of Virginia a resolution was presen by one earnest and sincere clergyn which, while too long to quote in f recited in part, that "Whereas th sands of our citizens could not br themselves to enter into the combat forces of our country during the cent war . . . and consequently h been treated as criminals and so prived of all rights of citizenship;

"Therefore be it Resolved that persons who have been found guilt no other charge against them t that of being conscientious objec

granted a full and complete amsty."

Similarly the General Council of the iscopal Church in 1946 had before a resolution which recited in part, at *"Whereas* more than a year after e end of hostilities 1500 conscientious jectors, including Jehovah's Witsses, are still confined in Federal isons, many with sentences of five ars; and . . .

"Whereas, the continued punishent of men for fidelity to their relious or humanitarian beliefs violates eedom of conscience; and

"Whereas, only an executive amnesty n both release the conscientious obctors still in prison and restore full vil rights to them and to the 4500 hers who have already completed eir prison terms, therefore be it

"Resolved, . . . That the General nvention expresses as its conviction at the cause of justice and religion ould be served if the President of the nited States should forth-with proaim such amnesty."

I have mentioned these two parcular resolutions because, being myf a member of the Episcopal Church, happen to know of them and I feel freedom to criticize which I might sitate to indulge as against the acon of another church. However, I re say that other churches have conlered similar resolutions.

Erroneous Understanding

The two resolutions mentioned are pical of the erroneous understandg of fact with which discussion of is question is permeated. The first solution mentioned states in subance that persons whose only offense as that of being conscientious obctors were sent to prison as criminals nd thereby deprived of all civil rights. This simply is not so. The second resolution referred to above falls into the same error as the first and adds the additional one of including as conscientious objectors all members of the sect known as Jehovah's Witnesses. Such errors could not have been made by any person familiar with the treatment under the Selective Service Act of those claiming conscientious objection to military service. It may be well to examine this.

Every registrant under the Selective Service Law was compelled to return a questionnaire in which he set out various pertinent items of information concerning himself, such as his age, post office address, occupation, etc. In this questionnaire he was given opportunity to enter any claim of exemption from service, including exemption for conscientious reasons. It is perfectly obvious that among the millions of registrants there were all kinds of men. Along with the millions of courageous and patriotic young men who were willing to fight there were (and always will be) a substantial number who were eager to escape military service for various reasons, ranging from cowardice to a selfish desire to stay home and reap the benefit of high wages earned in safety. It is equally obvious that if a man could escape military service merely by his own unsupported statement that he had conscientious objections to it, that such exemption was available, not only to honest and conscientious men, but to any rogue who made such a statement even though he had no conscience about anything.

Sincere Conscientious Objectors Defended

It is again obvious, therefore, that when any claim of conscientious ob-

jection was made, there had to be some agency or authority to consider and pass upon the good faith of the claim. The primary agency to consider such claims was the local Selective Service Board. If the registrant was a member of any religious sect which held objection to military service as one of its tenets this membership alone, with rare exceptions, was taken as sufficient evidence in support of his claim. If he held no such church membership but rested his claim on his individual views, effort was made, both by questioning him and by inquiry into his past behavior and attitude, to determine the sincerity of his claim. In every case, if the Local Board rejected the claim, the registrant had the right of appeal to an Appeal Board, and a further right of appeal to the President of the United States. He thus had three chances to have his claim passed on and in case any one of these three agencies approved the claim he was adjudged to be and was classified as a conscientious objector. It is also true that all of these agencies were generally liberal in the consideration of claims for objection on conscientious grounds and were inclined to give the registrant the benefit of any doubts.

Having been classified as a conscientious objector the registrant, if he were willing to do so, had an opportunity to perform service with the armed forces of a non-combat nature, such as an attendant in some hospital or in the medical corps; but this was entirely voluntary on his part. If his objection extended so far as to decline even this service he was sent to a camp to perform work of a purely civilian nature, such as the care of forest areas, clearing of streams and so on. When the war was over these men were released from these civil camps just as soldiers were relea from military service. But at no ti were any men classified as consci tious objectors sent to prison for t reason, nor were they ever conside to be or treated as criminals, nor they lose any of the rights of citiz ship. They merely served in civil work when other men were do military service and at the end of war returned home with no lessen or disparagement of their previous their future rights as citizens. And justice to the men who were sincer conscientious objectors it should said that almost invariably they cepted their assignment to civil camps in good spirit and without controversy.

The Jehovah's Witnesses

One marked error in the minds many people appears to be in conf ing conscientious objectors with me bers of the sect known as Jehova Witnesses and treating the latter included in the former class. The hovah's Witnesses were not consci tious objectors as a class. In my pacity as a Federal Judge I had bef me during the war scores of th people. Almost invariably they vol tarily made haste to proclaim t their refusal to report for milit service was in no way based on conscientious objection to warfa Of the many with whom I dealt I recall only one who claimed to b conscientious objector and he had fact been so classified by his lo board. His offense was that, after ceiving exemption from military se ice as a conscientious objector, he refused to go to a civilian camp. routine and invariable reason for fusing to do military service on

rt of Jehovah's Witnesses was the im that they were ministers and en- led to that freedom from the pro- sions of the Selective Service Act hich the act accorded to ordained or cognized ministers of the gospel. The vernment dealt with this sect as it with all other religious denomina- ns. If any member of it, by virtue preaching regularly or devoting the ncipal part of his time to the work the church, occupied a status com- rable to that of a minister in other nominations, he was granted the emption accorded all ministers. The uble was that every member of the hovah's Witnesses claimed to be a nister, although he held no posi- n of authority or leadership in the urch and his status was merely that membership in the sect, and he was rking regularly in some purely ular occupation such as a mechanic, rk in a store or worker in some war nt. These men were, of course, not nisters of the gospel within the aning of the Selective Service Act. e exemption from military service corded ministers by that act is an upational exemption based on the lief that even in war (perhaps more n than in peace) those persons who ministers of churches are devoting ir time to maintaining the spiritual of their communities should not be erted from that service. Except for few men who occupied this status h the Jehovah's Witnesses sect, its mbers were no more ministers than members of any other church con- gation.

ecause of the number of Jehovah's tnesses coming before me during war and because of their unvary- attitude I was much interested in ertaining their philosophy and had merous lengthy talks with them in my effort to do so. Space does not permit going into details, but it boils down to this. They claimed that by the act of becoming a member of this sect they entered into a covenant with Jehovah by which they are bound to His service; that they deny the right of any temporal authority to interfere with this service and that they alone have the right to determine what this service requires. These people were just as determined in their refusal to enter a civilian camp as they were to enter into the Armed Forces; not because of any question as to conscientious objections to warfare, but because they chose to interpret their covenant as requiring them to stay at home and pursue their customary activities during the war. The logical summation of this philosophy is to deny the right of the government to compel them to do anything which does not accord with their conveniences or preferences. The danger attendant on this attitude is evident.

Conflicting Issues Clarified

The movement for a general proclamation of amnesty appears to come from several sources, including the Jehovah Witnesses. It is evident that the pattern of the movement is to create a public belief that the United States Government has imprisoned a large number of persons solely because they had conscientious scruples against military service. It appears to me that the Jehovah's Witnesses are now seeking by implication to include themselves within this class and thereby gain the benefit of the sympathy that is naturally aroused by governmental repression of personal conscience. There are two fundamental faults in this. In the first place conscientious objectors were never im-

prisoned for being such, and in the second place the members of Jehovah's Witnesses, except in rare instances, have not until now made any claim to conscientious objections to war.

It is probable that there are still in prison some persons who claim to be conscientious objectors; but they are not there for that reason. They are of either one of two groups. (1) Men who, although classified as conscientious objectors and sent to a civilian camp, thereafter committed civil crimes such as forgery or felonious assault and were imprisoned for these offenses. (2) Those who claimed to be conscientious objectors in order to escape military service and whose claims, after full consideration by the agencies established for that purpose, were found to be false; men who have officially been adjudged not to be conscientious objectors. Naturally such men persist in their claim rather than admit that they tried to escape service because of cowardice or some other unworthy motive. And when we remember that the maximum sentence for refusing to enter the service was five years, it can be understood that there were some men who preferred to spend this time in a well-conducted government prison where they were perfectly safe, well fed and well cared for, rather than to undergo the privations and dangers of a war that lasted almost equally as long. To some men, unfortunately, it seemed worth while to gain this security at the cost of any claim no matter how false. It seems strange that these men who now claim to be imprisoned because of their conscientious objections should have their claims so readily accepted by well-meaning persons who kn nothing of the facts of the particu cases and made no investigation; a this in the face of the fact that every case the claim had been fou to be without foundation after a and full consideration by the agen officially designated to pass upon it

United States Government Benig

Indeed one of the most disturb things about this agitation for amne is the readiness—almost eagerness would seem—with which many wor and intelligent people embrace assumption that their government treated its citizens with brutality cruelty during this past war; that fr dom for religious thought was oblit ated and that men were impriso for obedience to their conscien Nothing is further from the tru The United States Government d not treat its citizens that way; and not a healthy sign that people sho be so eager to jump to the conclus that it does.

I firmly believe that at no time history has any government given those of its citizens who held consci tious scruples against indulgence war more fair and considerate tre ment or greater respect for th scruples than was given by our g ernment to its people in the rec conflict. And I also believe that future disposition of those convic of violation of the Selective Ser Act can well be left to the duly c stituted authorities of the governm without the pressure or interfere of persons who, no matter how w meaning, are plainly lacking in inf mation on this subject.

Our Eternal Home

By Graham Gordon Lacy

(Minister, Central Presbyterian Church, Washington, D. C.)

Mr. Lacy's formal training s been interspersed with other tivities which have contributed chly to his pastoral qualifica- ons. After receiving the A.B. gree from Hampden-Sydney llege in 1923, he taught aca- mic subjects at the McCallie hool in Chattanooga, Tenn., well as coached the boys in otball and soccer, working as unsellor in boys' camps in the mmer time. In 1928 he entered nion Theological Seminary in ew York, receiving the B.D. gree in 1930. Subsequently he served as as- stant pastor of the Franklin Street Presby- rian Church in Baltimore until 1932, as astor of the Second Presbyterian Church in irmingham, Alabama, until 1938, and the adison Avenue Presbyterian Church in ovington, Ky., until 1943.

In Alabama he concerned himself with in- rracial work and better housing for egroes; and in Kentucky, with mountain issions and schools and colleges of his urch and the fight against tuberculosis. In 41 he was treasurer of the Covington inisterial association.

In 1943 Mr. Lacy entered the service as a aplain in the USNR, and was assigned to e Pre-Flight School at the University of eorgia in Athens. Early in 1944 he was ssigned to the carrier escort *USS Commence- ent Bay*, where he served for 22 months. n December, 1945, he left active service ith the rank of Lieutenant Commander.

In the spring of 1947 he received the h.M. degree from Union Theological Semi- ary in Richmond, having just assumed his ew pastorate at the Central Presbyterian hurch in Washington, D. C.

IN that stately hymn "Our God, Our Help in Ages Past," a great Chris- ian truth is given terse expression where God is called "Our eternal home." God has been called by many names —man's Help and Hope and Refuge, Lord and Judge and Father, a Rock, a Tower, and a Mighty Fortress. Yet no name or figure takes my imagination as this does: "Our Eternal Home." How simple it is, and yet how bold! It says to us that home—which is associated in turn with family, land, country, the beloved, and the world—is found by the mature Christian to be what God is to us eternally. It is an echo of the Ninetieth Psalm: "Lord, thou hast been our dwelling place in all generations."

A preacher of the Christian gospel must speak in many tones on many varied themes. Woe to him if he does not preach the full gospel! There are times to declare God's judgment on sin and his mercy to the penitent, to teach the great doctrines of our faith and apply them to our day. There are times to press for immediate conversion, decision and commitment. But often there is need for what Horace Bushnell called "Christian nurture." And the growth of a Christian's thought about home is a vital part of this nurture. Let us think together about the stages of this growth that we may ourselves grow up in Christian experience.

To the young person I say: God is your home. Your home is God. Does this sound vague and unreal to you? Well, think for a moment how your present experience in high school or college would have seemed vague and unreal to you not many years ago. Then you were at home in a small but substantial world, furnished with skates and bicycles, hot biscuits and a warm bed, and peopled with your family and a few loving friends. You were quite uninterested in anything so unsubstantial as poetry and mathematics. But now see how new interests are helping you to feel at home in ever wider realms of earth and spirit!

Those of you who left home to go to school in another town can remember how homesick you were at first. But in the new experience you found a gateway to man's own domain. You received there hundreds of letters of introduction to men and women long since dead, to living scientists and artists and artisans, even to some immortal people who live only in fiction. You were being prepared to live in the world and above it. There is a wonderful freedom in this—an expansion of spirit in this!

And somewhere in the process of growing up we come to feel at home in nature. Some country folk I have known had lived all their lives in the midst of natural beauty without ever becoming aware of it. But they simply had not grown up. They were never awakened, and growth was arrested. There ought to come a time when the natural world, hitherto taken for granted, is personally and thankfully appropriated by us. A poet has caught the experience in these words:

"Though rain and sunlight and impartial dew
Are shed on all, to all alike are fre
They yet are taken and possessed l
few,
Nor until now did they belong to m

"Now whippoorwills and thrushes c
my name,
I answer wind in shining wint
sedges,
The common grass is mine, I stal
a claim
To hay and golden tufts on brou
rock ledges."

The world of nature is man's earth home, and we should gratefully a knowledge our kinship to it. But eve more truly the world of imaginatic and reason is man's own. In the puri of a Bach fugue, in the titanic streng of the Beethoven symphonies, in t bound freedom of a Shakespeare sor net, or in the suggestive beauty lyric poetry, even in the closely-kn rationality of mathematical and logic relationships and the architectur grandeur of the great philosophic systems, the spirit of man finc strength and refreshment.

We enter still another stage of ou thought about home in the experienc of friendship and love. Here we find new security, for fellowship is itse a home which transcends the loss of a other. Though the world turns hosti and death itself threatens, refuge here. What child of man does n respond with understanding to thos brave lines by Edna St. Vincer Mallay—

"Life, that is stronger than I,
Is not so strong as thou and I!

"Death, that is stronger than I,
Is not so strong as thou and I!"

Yet this is not the end of our jour

leying, nor the highest stage in our ought about home. The growth we ave described till now need not be hristian. Life forces us on, for it is overned by the God who is the Father Jesus Christ. Friendships fail. Loved nes are mortal. And we are alone at st unless we know the Unseen riend. He is faithful forever, and He lone can redeem, and give permaence to, our lesser loves.

Some years ago the magazine *Life* sked Dr. George Buttrick, of New ork, to write the life of Christ in one housand words. In the Christmas umber this was the feature article. t is a miracle of condensed writing. At the conclusion of this miniature iography there are some striking ords. "In every land," wrote Dr. Buttrick, "He is at home; everywhere nen think His face is like their best ace and like God's face. His birthday s kept across the world, His deathay has set a gallows against every ity skyline." Jesus at home in every and! And men everywhere claiming Him! Yes, some of our interests are ittle and some are big. If our expeience and education have included Christian nurture—if we too claim that Friend of all the sons of men—then we have an interest big enough to give s kindred wherever Jesus is at home nd wherever His name is revered.

In one sense, the Christian is never man without a country. The land in which he lives his geographical home, s dear to him, and dearer in the degree that he knows it; but even if he should suffer the loss of his homeland, e still has a home of the mind and spirit, so that wherever the love of Christ is known or may be shared, he can find a place for himself. Our missionaries know this well.

Sometimes I think of the Dutch sailors who were on the high seas in 1940 when their country was conquered almost overnight. Like the Flying Dutchman in Wagner's opera, they suddenly knew there was no homeland where they might bring their ships to port. Their loss must have been staggering! This loss of home has been so common and so bitter in recent years to the many expatriated peoples. Yet I am very sure that the Christian can bear even this and keep on growing.

God is our Eternal Home—He only! This realization must have inspired the Christian patriot who wrote these moving words about his country:

"Who has decreed that 'my country' shall include only the geographical area bounded by the Atlantic and the Pacific oceans, Canada, and Mexico? Who has decreed that 'my country' shall embrace only those men, institutions, and events which lie between the year 1492 and the present? Who may thus limit and define 'my country'?

"Where Isaiah lifted up his voice for human justice, there is my country. Where Plato announced the reality of the spiritual, there is my country. Where Jesus offered His life for men, there is my country. Where St. Francis lived the compassionate life, there is my country. Where Shakespeare swept the human scene into his dramas, there is my country. Where Luther struck for the liberty of the soul, there is my country. Where Darwin discovered the method of the Creator, there is my country. Where Magna Charta was signed, there is my country. Where Milton sang, where Rembrandt painted, where Goethe wrote —there is my country.

"Who draws these little lines, limiting my allegiance by accidents of space and time?

"I would protest my country. For my country I would fight against all enemies. Where is my country, and who are its enemies?

"Wherever men and women lift the flag of justice, or of beauty, or of freedom, or of truth, or of fellowship, there is my country. Who enslaves men in body for the sake of gain, or in mind for the sake of power, who tramples on others' rights, who closes the doors of opportunity, who serves the dark gods of superstition and prejudice, who turns his eyes toward the past, who denies to others the privileges he desires for himself—he is my enemy. God help me to protect my country against all enemies!"

To grow up in Christian experience is to become at home in the universe. The church says to us that man is not a bubble breaking back into the wave in mid-ocean after a moment's manifestation in foam and fury. Man is a son of God and comrade of Christ, set here in the walks of time to validate his birthright as a child of eternity. At first he thinks of home in simple and substantial terms. But, being human, his spirit is restless. We have seen how he takes his place in the world of nature, how he moves into the temple of beauty, how he finds refuge in the bond of love, and how his allegiance to land and country grows to the measure of his ideas. But soon or late he finds that his true home is God. Then he claims his birthright and his spirit is at rest.

Jesus shows us the way. He loved his land and people so much that their manners enriched all his parables and permeated his thought. His interests were as broad as the concerns of every man. Yet he chose on a cross to cry, "Father, into thy hands I commend my spirit." God had always been his true home. "My meat and drin he had said, "is to do the will of h that sent me." Paul understood, later he wrote: "Our citizenship is heaven."

If not through love, then throu adversity, we are forced to disco that only God is our Eternal Hom wonder whether the Hebrews wou have been able to say, "Lord, th hast been our dwelling place in generations" if they had not learn by the hard way of destruction know what was of abiding wor Then they began to care about "wh ought to be and is not yet." Then th looked, as they said, "for a city wh hath *foundations,* whose Builder a Maker is God."

Now it falls to our generation build again a broken world. The ta is a superhuman one—our statesm cannot do it alone. Fear grows wh they fumble. But none of us can bu with confidence until the ideal wo of the "ought to be and is not yet" until the Kingdom of God—becom even more *real* to us than any visib world in pieces at our feet. It's all matter of where we feel at home. takes men at home in the Kingdom build a stable home on the earth.

Therefore I say to you:

Wanted! Men and women, boys a girls, whose education and Christi nurture have developed in them bro sympathies.

Wanted! Christians who love o person, Jesus Christ, so much th they can feel at home in any age culture where His name is revered.

Wanted! A company of pione who, acknowledging no eternal ho save God, would be builders of a bet world than can be seen today.

The Chaplain at the Sick Bed

By Gerald H. Sutton

(*Protestant Chaplain, Veterans Administration Hospital, Knoxville, Iowa*)

Chaplain Sutton took his theological training at the College of the Bible, SATC, and Graduate School, Drake University. He was pastor of the following Iowa churches: Bondurent Christian, 1920-1925; Woodbine Christian, 1925-30; and Boone, 1925-1942.

In 1942 he entered the Army Chaplains' Corps. After being stationed at Camp Kilmer, N. J., Chaplain Sutton was assigned to the 34th Infantry Division, 133rd Regiment, serving in North Africa and Italy and receiving the Purple Heart. From December 6, 1943, until April 15, 1944, he was assigned to the 94th Evacuation Hospital in Italy. Back in the States, he became regimental chaplain of the 75th Regiment Infantry Training Center, and later the camp chaplain of Camp Robinson. After separation from the service in October, 1945, and completion of his terminal leave, he entered the Veterans Administration Chaplaincy, January 29, 1946.

THE major function of a chaplain in a hospital is to minister to the spiritual needs of the patients. He has at his command the distinctively unique resources of the Christian religion, his religious faith and religious practices. He should understand the spiritual needs of the sick, and how to meet those needs. His peculiar privilege springs from the fact that he has a living and sometimes contagious belief in God, in immortality, in the saving quality of the Gospel of Christ, and in the soul's endless power of growth.

The chief obstacle to recovery, so far as attitudes are concerned, is anxiety and fear compounded with suspense and mystery. True religion should make possible an attitude of resignation combined with faith and courage. Most patients in hospitals are not familiar with the words and habits of religion. They need one to minister to them because bodies are not independent machines but are linked in their adventures with a nervous system and with a conscious mind which usually integrates, though it sometimes disintegrates, their behavior in sickness and health. Mental and spiritual food is the crying need. Doctors are beginning to realize the mental and spiritual element in all disease. The patient carries into his illness the interests, affections, emotions and conflicts that have hitherto governed him.

The chaplain goes into the sick room because he is the duly recognized representative of Him who said, "For I was hungry and ye fed me meat; I was thirsty and ye gave me drink; I was naked and ye clothed me, I was in prison and ye came unto me." This whole passage can be read as a description of the mental or spiritual anguish of a sick man. To be sick is to be a stranger, naked, stripped of vigor, weakened by lack of determination, feverish by helplessness, bared by

broken confidence; a stranger among strange people. To be sick is to pass through strange places of the spirit; the night before the operation with its haunting dreads and imaginings, the taking of the anesthetic, the struggle of postoperative discomforts. To be sick is to face the uncertainty of diagnosis, the loneliness of convalescence, the difficulties of facing life as a cripple or an invalid. To be sick is to be in prison; imprisoned in a bed, room, ward, building; imprisoned within one's helplessness and handicaps; chained to the threat of death. The chaplain goes to the sick room by authority of the needs of the patient; needs which will not be met otherwise.

When the chaplain visits the sick room he takes along a special set of ideas; chiefly a mental picture of the patient whom he is to see and his own plans for the patient. He should revive in his mind a picture of what God is actually doing in the mind and body of the sick person. This is called "the healing power of nature" and is recognized and relied upon by the physician. The physician's forecast on the length and outcome of the disease is based on what surgical and medical treatment will do, aided by nature. The chaplain cannot swiftly create religion and morals in people who have neglected them all or a part of their lives. He cannot expect a man to be ready for prayer and meditation if he has scorned these forces up to the minute when sickness seized him. He must take sick people where he finds them. The sick room brings the chaplain two challenges: the fact of pain and the problem of pain. If he saw no plan or purpose in the universe; if he thought life a happenstance and death a darkness; he would find pain no problem; only a fact to be remedied and checked. Nowhere is Christianit so challenged as in the sick room. proclaims Jesus' belief that God car for His children like a loving fathe and will respond to prayer. The chap lain's courage to suffer in others' suf fering, to share their miseries, to fe their fears, is the strength of his beli in God. His devotion to Christ's trut will be tested by his willingness t minister to the patient, to suffer wit him, and find out what he understand of life and God.

In working with the sick take ever opportunity to ask the doctor's advic about how you can best help the pa tient, and let the doctor know yo wish to forward his plans. Get all th facts about the case; read the cas history. Allow for any drugs the pa tient may be taking. Let the patien know when you expect to visit hi again. Visits help him to furnish h empty days with definite anticipation Don't stay too long. Short visits a best. Don't allow alarm, horror, sorrow to appear in your face or voic Sympathy can sometimes be given a way that does harm. Don't under mine his self-respect. To share ad miration helps rebuild him. The obje of your visit is to make him feel th somebody cares about him. Remembe that a sick man has a sharpene awareness of sights, sounds, smell Stand or seat yourself in such a pos tion that the patient can see you with out strain. Do not make him face strong light from the window behin you. In your moments with the pa tient be as alert as you can to pic up your clues as to what is on h mind, and to what has been in rece hours; hopes, disappointments, bor dom, bitterness, or irritability. Fe your way as rapidly and as cautious as you can into his present state

mind. When you choose topics to talk about, exclude all that require close or prolonged attention. Choose topics that are near to him in time, space and affection. Sick people like variety, change and surprises. Occasionally the sick like a visitor who will chat for a few moments without looking for a response, and then take his departure. He has given a fresh current to a tired mind. Sometimes sick people want nothing but a friendly presence without any effort to carry on a conversation. The chaplain should take no part in the treatment or practice any special psychotherapeutic technique. He should never allow himself to be drawn into any discussion with the patient or the patient's family about the value of the doctor's treatment.

There are a number of resources which a chaplain relies on in his work with the sick. The first is the art of listening. The ability to listen, the courage to face suffering, to hear of loneliness, of boredom, of fears, to take these unto ones self through listening, is like clothes for the naked, shelter for the lost. As a listener the chaplain stands as a representative of religion. His listening serves two important ends: (1) It helps the patient to express and (2) it helps the chaplain to understand. Much of what a patient is led to express, by a good listener, comes into existence while he speaks. Besides aiding self-creation, good listening enlarges the chaplain's understanding of the patient's life and so fits him better to forward it. Proper listening builds into the patient more power to meet and to answer the questions, which clearly or obscurely, his illness arouses; questions about the life he has lived and about the future ahead of him. Always be a good listener. Listen for your cues to be quiet, your cues for prayer, your cues to leave. Listening may take two forms; passive and directed listening. Passive listening means following the patient wherever he leads you. Directed listening means leading him to think and talk about a definite subject. In passive listening the chaplain serves as a mirror, to reflect that which is already present. Directed listening is a creative process; it stimulates the making of that which till then had not been formed. Directed listening is teaching at its best. Passive listening needs honesty on the part of the listener, self-control and interested disinterestedness.

The second resource is quietness. Quietness is a quality of spirit, a state of being. In its more complete forms it may become what we imagine to be perfect union with God. To describe how quietness works, or attempt to force it into a formula is like man's eternal effort to describe his contact with God. It is surely a quality of God. It may be awakened in us in different ways. Again quietness is patience, the terrible patience of nature, God's eternal handiwork. Quietness is more than silence, for silence is waiting. Quietness is not waiting. It is that for which one waits. Because quietness is a quality for the spirit, it may become a method for its own attainment. In the sick room it may be attained through the personality of another. How can the chaplain gain quietness in the sick room? What does becoming quiet involve? It involves two things: first, the condition of one's spirit. One should have faced a spiritual discipline of some kind, relaxed quietly, meditated, prayed. The chaplain must ever keep in mind that he walks not alone into the presence of need. Secondly, it is important to ar-

range certain minor details before entering the sick room. Never act out of breath, learn to walk without stumbling, never be boisterous or loud. Be relaxed.

The third resource to be used in the sick room is that of prayer. Jesus believed in the possibility of communing with God through prayer. He did not tell His disciples how or under what conditions a man can best pray. His instructions were to pray in quietness and humility, and from the mystery of quietness would come the knowledge of God. The use of prayer in the sick room, by a second person, the chaplain, is a method whereby the patient may be brought into touch with God. The chaplain plays the secondary part; he is the sufferer's representative. He fastens his mind on those whom he would bring together, the patient and God. Prayer under such conditions is the learner-teacher process. The patient is the learner, the chaplain is the teacher, God and the ways of God are the subject matter. The good teacher knows both his pupil and the subject matter; so the chaplain knows both the needs of the patient and the resources of the universe which he may bring to the patient's mind. The content of prayer in the sick room should be like the contents of the patient's food tray. Pray for that which the patient needs in the light of his condition, spiritual and physical. Prayer in the sick room must not only have application, but it must have reach. It must go beyond the immediate so that the patient may feel the permanence of God.

The fourth resource upon which the chaplain may draw in the sick room is the use of Scripture. There are times when the sufferer does not want to pray, times when he wants to meditate, think, brood over something beyond himself. We need a spiritual training ground, so to speak, a field for thought where we go to discipline our spiritual lungs, to harden our spiritual muscles to build our spiritual determination that we may be equal to that which is before us. The Scriptures are invaluable in giving perspective to life. To give perspective there are certain great truths which can be recalled to the sufferer's mind. These truths are best approached through Biblical passages which are the heritage of our religion and are familiar to all. These passages can be quoted by the chaplain to those facing an operation, to those suffering intense pain, to those critically ill, and to those in convalescence who need a thought to which they can tie their minds. A few of these passages are suggested: Confidence in God, Psalm 23; The Eternity of God, Psalm 90:1, 2, 4; God as My Fortress, Psalm 91:1-4; My Strength Cometh from God, Psalm 121; A Benediction, Psalm 67:1, 2; Freedom from Worry, Mark 4:23-28; Release from Worry, Matthew 6:25-34; On Faith, Matthew 17:19, 20; For Peace and Quietness, John 14; For Courage and Strength, John 6:25; Eternal Life, John 11:25, 26. The Scriptures can also be invaluable to the patient who faces the rest of his life handicapped if not totally disabled. A study of the life of Jesus and the other great religious characters supply both inspiration and suggestion for a lifetime of thought.

There are critical opportunities where the chaplain may be of valuable service. The preparation of one's mind to face a surgical operation is a task to which too little attention has been given. The average man has not the remotest conception what surgical treatment involves, the reasons for

preoperative or postoperative procedure, or what he is to expect in the operating room. Everything and everybody seems to combine to increase the forbidding and mysterious threat of surgical treatment. How can the chaplain help the patient in facing his experience? First he must have himself so well under control that he can listen to the patient's recitation of his fears and regrets without feeling the necessity to reassure the patient immediately. The patient who can go into the operating room saying, "It is all right whatever happens" is in the best psychological condition. The chaplain's chance to serve patients forced to undergo surgical operations arises from the fact that doctors and nurses are so busy and so practical in their mental habits that they rarely take time to prepare the patient's mind. If he knows what he has to expect, what groundless fears he may erase, when his hardest test will come, and when it will be over, he will take the operation as the doctor and nurse take it, a series of things to be done with some suffering involved, but less than the groping imagination fears when it has no solid facts to guide it. The chaplain has a wonderful opportunity here. If he knows what to say and when to say it he will deserve the thanks of patients, doctors and friends. Perhaps the best fruit of all from going through the whole experience of an operation with a patient is this: He becomes friends for life with many of those with whom he has shared a grinding test.

Another occasion where a chaplain can be of invaluable service is in his ministry to the dying. There are two ways to die, with infinite variations between them. One is desirable, satisfactory, noble; while the other is tragic, sad, disheartening. The noblest deaths are those that end a period of enhanced intimacy with those nearest and dearest, of special nearness to God, and of expressed gratitude for love and for the everlasting arms. Fear and regret are banished by confidence that the great adventure is in the keeping of infinite vision. In the light of some religious experience the transition from life to death makes little difference. It is the individual that makes the difference. The first problem that a chaplain has in working with a patient who is dying or who is soon to face death is: What does the patient know about his condition? Some physicians object strongly to telling a patient that he may not recover, while others believe he should be told. The chaplain's contact and working relationship with a patient who is dying should be established before the crisis is reached. It must be remembered that the dying are often lonely, even when they are so sick that they show but little signs of consciousness. It must also be remembered that the dying are often entirely conscious even though motionless and incapable of showing any response to what they hear around them. Say nothing in or near a dying one's room except what you would be glad for him to hear.

The foremost justification for a chaplain's ministrations being sought, and his being admitted to the room of the dying, is his own religious confidence; his faith in the fact that God is a loving, merciful Father, as revealed by Jesus. Moreover he brings the Christian belief that one may be so strengthened by faith in God that one passes through the experience of death into a continued life. How is

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● TEXT: *Jesus said, I am the Light of the world. He that followeth Me shall not walk in darkness but shall have the Light of Life.*—John 8:12

Between Light and Darkness

By ALBERT JOSEPH MCCARTNEY

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Dr. McCartney received the B.L. degree from the University of Wisconsin in 1900; the Th.B. from Princeton Theological Seminary in 1903; the M.A. from Princeton University; further training at the University of Glasgow in Scotland and Oxford University, England; the D.D. from the University of Pittsburgh in 1910; and the LL.D. from Beaver College in 1937. After serving as pastor in Westfield, Pa., from 1903 to 1907; of First Church, Sharon, Pa., 1907 to 1911; of Kenwood Evangelical Church, Chicago, 1911 to 1927; and of First Church, Santa Monica, California, 1927 to 1930, he came to the Covenant-First Presbyterian Church in Washington, D. C., where he was pastor from 1930 to July, 1946. This is one of the historic churches of the nation's capital, and has recently been designated as the National Presbyterian Church. Since 1946 Dr. McCartney has been Director of the Chicago Sunday Evening Club.

In addition he has served as a Lieutenant Commander in the Chaplains' Corps of the U. S. Naval Reserve during World War II; as a trustee of Princeton Theological Seminary; a member of the Army-Navy Chaplains' Commission and of the executive committees of the Federal Council of the Churches of Christ in America and of the Western Section, Reformed Churches of Christ in America; and was twice nominated Moderator of the General Assembly, Presbyterian Church, U.S.A.

THE Bible is a book written in black and white. It is full of lights and shadows. There are dark pages that relate man's cruelty, ignorance and sin, but it is always talking about the light, and admonishing us to face towards the light. Inquisitive man, groping back through the ages, in search for the origin of things, begins by picturing this world in abysmal darkness and formless emptiness. "The earth was without form and void, and darkness was upon the face of the deep." But when the spirit of God began to move in that darkness, there was light and the first utterance to fall from the lips of Creative Divinity was the declaration, "Let there be light."

Likewise the bible of every man's life is written in lights and shadows and the story of redemption is the plain and simple record of the Spirit of God brooding over the emptiness and ignorance of man's sinful estate and dispelling the darkness. Anyone who thinks seriously upon the state of civilization today is driven to the conviction that we seem to be moving slowly but irresistibly towards the verge of a vast and gloomy future enveloping the world in terrorizing darkness. It is not enough, however, to call attention to this darkness, and deepening gloom to which most people are sensitive; but it is important to get at the source of it, and to analyze the elements of which this darkness is compounded. What are its ingredients?

The Ingredients of Darkness

To begin with, there is the darkness of *disappointment.* I am not thinking of that private disappointment which at one time or another touches most of our lives, when sorrow invades the heart, or something cataclysmic comes into our little world. But I am thinking of collective disappointment—the mass disappointment that is breaking the heart of the world over the result of the war, and the tragic conditions that are taking so long to yield to reconstruction effort. We had expected light after the dark and cruel days of the war. V-Days were so full of rejoicing, with the promise of light and hope and peace, but instead of light, behold darkness. It is exactly as in Isaiah's time—"Watchman," cried he, "what of the night?" And the watchman answered, "Morning cometh, but still it is night." Later on Isaiah supplements this: "We wait for light, but behold obscurity; for brightness, but we walk in darkness."

Then there is the darkness of *insecurity.* A feeling of uncertainty pressing upon us on every hand. Breathlessly we await every tomorrow. There is a tremendous longing on every hand, in every land, for security, stability, for some kind of anchorage.

This darkness is also compounded of *hunger,* which aggravates every problem, national and international. You and I, here in America, in the midst of our abundance, are scarcely fit to appraise this feature of the deepening gloom; as General Marshall said at Harvard, "It is hard for us to comprehend their plight." Hunger in turn breeds disillusionment, and disillusionment breeds despair, and despair becomes the terrific mother of hatred.

Possibilities for the Future

But as I said a moment ago, it is not enough to note the fact of the darkness, but thoughtful people are very much concerned for these terrorizing possibilities of the future which strike right down into the heart of Christianity. For we cannot keep on making men suffer and still be Christians. What has Christianity to say to this tortured globe today? How shall we confront this abysmal darkness? Various methods are proposed to lift the gloom that creates the present state of chaos and confusion. One thing is sure: it will not come overnight. We have a long road to travel before us, and we shall have to suffer ourselves, and we shall have to witness others suffer, and we shall have to exercise the utmost patience, and most of all, *faith.*

The Alternative to Communism

Communism thinks it has the answer that will dispel the darkness.

It is the habit of the American mind to dismiss communism on the ground of our sheer and instinctive antagonism to it, but that will not do. Communism is a force to be dealt with on higher grounds than mere prejudice. It is not something that you can close off behind the iron curtain. Communism is something invisible, intangible; it is a religion, a religion without God, and certainly without Jesus Christ. As an ideological force it is on the march—make no mistake about it. Drawn on by the ineluctable attraction that exists in western Europe and in Asia, it is attracted by the craving for bread, no matter whose hands provide it; the craving for justice, for brotherhood, for home rootage, for an ultimate peaceful settlement. Make no mistake

about it, that vacuum will be filled—if not by constructive Christian democracy, then by godless communism. If we are to beat communism to the edge of that vacuum there must be a remolding and revival of Christian character with a rapture of enthusiasm for the Kingdom of God. Nothing else can match the challenge of communism. The time is short, and we must all be on the march to occupy that vacuum before communism arrives there.

A Light to Dispel the Darkness

How, then, shall Christians confront this abysmal darkness? There have always been those who believe that the end of all things will be determined by man's relation to God, and His eternal purpose. Many believers and religious teachers are convinced that we are approaching a climax, where the balance of civilization is so delicate that the least push may send it down, and breathlessly they await the extinction of society. Long ago the prophet Jeremiah counseled men in such an emergency to take God into their reckoning—"Listen! It is the eternal speaking. Do honor to God before the darkness falls, before your footsteps stumble on the twilight hills, before the dream you look for turns to dead gloom. (Jeremiah 15:16.) Simon Peter didn't know anything about flying saucers or atomic bombs, but he had his own premonitions about what would happen to the world—"The day of the Lord shall come as a thief in the night when the heavens shall vanish with crackling roar, the stars shall be set ablaze and melt, the earth and all its works shall disappear. Now, as all things are thus to be dissolved, what holy and pious men ought you to be in your behavior—you who expect and hasten the advent of the Day of God, which dissolves the heavens in fire and makes the stars blaze and melt? It is a new heaven and a new earth which we expect, as He has promised, and in them dwells righteousness. Thus, beloved, as you are expecting this, be eager to be found by God unspotted and unblemished, in serene assurance."

God's Solution

What is God's solution for dispelling the darkness? His answer is, and ever has been, Jesus Christ, the personal center of salvation and hope. Across the centuries He calls: "Stand with Me. I am the Light of the world, breaking up the empire of darkness. He that followeth Me shall not walk into darkness but shall have the Light of Life." Those words have become so thumb-worn that we fail to realize the significance of their profound affirmation. They affirm first of all, the fact of darkness. The whole world, as the hymn says, is lost in darkness and sin, and without Christ they must walk in it, groping, as Isaiah says, "as a blind man feeling for the wall." It declares, furthermore, that there is a Light to follow. It then sets forth the conditions of getting through the darkness, and finally the glorious reward of fulfilling that condition—"He that followeth Me shall not walk in darkness but shall have the Light of Life."

"If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labor, many a tear.

If I still hold closely to Him,
What has He at last?
Sorrow vanquished, labor ended, Jordan passed.

Finding, following, keeping, struggling.
Is He sure to bless?
Saints, apostles, prophets, martyrs, answer Yes!"

Confusion Resolved

What the hour calls for is a newborn rapture of faith in Jesus Christ—not the cold, ethical, conventional Christian behavior that most of us are in the habit of living—but something vital, something dynamic, something contagious, something that has about it transforming power—souls reborn and kindled with an enthusiasm for the Christ life. Yes! The answer is to be found in Jesus Christ, the old and threadbare and simple A B C of salvation. For the Gospel is still the power of salvation to him that believeth. whatever the future holds, there is this plain and simple formula to help us through these dark days, and we do not have to lead a mole's life in the midst of them, for Jesus Christ is the Light. He never gives us complete directions, but always Light enough to see the way immediately ahead that leadeth unto Life. Because of that we can venture fearlessly forward.

Why We Can Venture to Follow Him

And why can we venture to follow Him? Because He knew the way. He knew where He was going, He felt His life was in the Father's hands, He knew that He came from God, and that He went to God. "I am the way, the truth and the life. Follow Me." More than that, He had the secret of peace in the midst of a troubled world. There was relatively as much hunger and sorrow and suffering in His little world and time as in ours, but He was always speaking and thinking of peace. "Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." We can venture to follow Him also because His was a life that overcame the darkness of sin. He was in all points tempted as we are, yet without sin. "Be of good cheer, I have overcome the world."

Finally we can venture to follow Him because this life for Him was a probation for the life to come. Don't think for a moment that the present life is all there is to it. As He passed through this present life with its trials and tribulations He gave the impression that He was on His way home. "In my Father's house are many mansions . . . I go to prepare a place for you."

Such is the simple formula for us to follow when we are confronted by some private darkness that envelops our personal lives, or when we join hands with our brothers throughout the world in confronting the collective darkness that casts its black shadow across our time. How shall the Christian approach this darkness? Try walking in His steps—try it just for one day. What a multitude of things Jesus illumines! He sheds light on the character of God, He reveals the nature of man, and the ugliness of sin. He illuminates my conscience, expands my sympathies, and helps me to see the man I am and prompts me to exclaim, "O that a man might arise in me, and that the man I am might cease to be!" So it all adds up to this: I must narrow this text down to my personal life. Jesus Christ is the Light, and I need Him. I need Him to throw light upon the problems of the time. I need Him to throw light upon my tomorrow, I need Him to throw light

upon my sickness, and upon my personal tragedy. I need Him to throw light upon the grave, and upon the life beyond. I want this Light, that I may see my way, that I may find the right way, and learn to love it and to walk in it.

Some years ago I made the acquaintance of two young men, world travelers, they were, and I imagined in the secret service of some country. While I was visiting in Copenhagen a shipload of Russian intourist arrived in the harbor, to visit the city. Somehow these two young men learned of a young Russian lad who had been seriously ill and was detained on the ship. These young men managed to have him removed to a hospital in Copenhagen. There in a Roman Catholic hospital he was cared for by one of the sisters, and, as in many Catholic hospitals, there was a Madonna hanging on the wall opposite the patient, with a candle burning. The young man's mother had been sent for from Stalingrad, but her arrival had been delayed. Though the young men and women of his generation had been thoroughly schooled in unbelief, his mother had secretly instilled into him the story of the Saviour, and he understood the significance of the little candle burning before the Madonna. When the nurse on his last night had fixed him up, and was about to leave him, he motioned to her, and, pointing to the candle, he whispered, "If my mother comes, and she is alone"—for he did not wish to subject her to discipline because of her belief—"If my mother comes, and she is alone, tell her I have gone to the Light."

"Jesus said, I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the Light of Life."

AMERICA'S PROSPERITY

They tell me thou art rich,
My country; gold
In glittering flood has poured
Into thy chest,
Thy flocks and herds increase,
Thy barns are pressed
With harvest and thy stores can hardly hold
Thy merchandise; unending trains are rolled
Along thy network rails to East and West.
Thy factories and forges never rest;
Thou art enriched in all things bought and sold.

But dost thou prosper? Better news I crave—
Oh, dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free,
These are prosperity and vital wealth.

—Henry Van Dyke

An Adequate Religion

By The Reverend Edward E. Martz

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Mr. Martz, a previous contributor to The Chaplain, is a graduate of Duke University and served as a chaplain in the United States Maritime Service during World War II.

JUST recently in a discussion about religion, one of my parishioners said to me, "I believe in God, but not the kind of God many ministers preach. I can't have faith in that which is improbable, much less in that which is impossible. I'm a realist. My faith must be grounded in fact, whether it be in an individual, in an institution, in religion, or in God." That attitude, I believe, is typical of the attitudes of many men.

In the literal sense of the word, there are few atheists in the world, that is, those who deny the existence of some Supreme Being. (Although the existence and the nature of God cannot be proved scientifically, yet, as the Psalm writer observed, only "The fool hath said in his heart, 'There is no God.'") Few there are who would attempt to explain the evolutionary processes of the universe by ascribing them to some hypothetical activity without law or purpose. The number of individuals who would account for the events and effects in the world by attributing them to accidental causation is negligible. Most everyone recognizes and acknowledges a Supreme Being at work in the universe, for the imprint of such a Being is stamped clearly on all the objects of human experience. In this sense nearly everyone could and would subscribe to the fundamental creed of the church, namely, "I believe in God." Voltaire, who was classified as an atheist by his contemporaries, admitted, "If God did not exist, it would be necessary to invent Him."

However, belief in a God is not enough. We must have some belief about God. And the idea that we have of God will largely determine how we conduct our lives. In the last century Noah Porter, president of Yale College, said, "Remember that what you believe (about God) will depend very much upon what you are." The converse of that statement is just as true: *What you are will depend very much upon what you believe about God.*

A concept of God which has become extremely popular in this age is the belief that God is merely the Creative Intelligence, the Guiding Principle behind the universal system of law and order that we call nature. In this concept, God is in no sense personal; and consequently, personal relations with Him are impossible. He is simply the Power behind the combined forces and laws of the universe which manifest themselves in nature.

Now it is easy to give intellectual assent to this concept of God. Everywhere we see evidences of law and order. Out in the vast space of infinity, immense planets move along silently in orbits that they have traveled for millions of years according to some eternal principle of uniformity. The same law that holds these heavenly bodies in their orbits is operative on the earth. And that same eternal principle that orders the massive bodies in the heavens and manifests itself on earth is also operative in the infinitesimal world of the atom, where it holds the electrons in their orbits as they whirl around the protons.

Plant and animal life are also governed by a definite guiding principle of order. The seed produces that of its own kind only. Its growth is regulated by natural processes. We could go on indefinitely citing illustrations of law and order in the universe, for they are without number.

Jesus was not unaware of the fact that God was at work in the universe. He spoke about God's clothing the grass of the fields with the lilies. He reminded us that the activities of the heavens are regulated by God's laws, for said he, "God maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He also saw God at work in the growth of the human body: "Which of you by taking thought can add to his stature one cubit?"

Although Christ believed that God's laws regulated the natural processes of the universe, he did not conceive of Him as merely a Divine Intelligence directing these forces of law and order. To the Master, God was vastly more than that, great as it is. And we can understand why. Perhaps Creative Intelligence, or Eternal Process, or Supreme Power can command our rev erential fear; but it can hardly com mand our love and devotion and in spire us to devote our lives to high and nobler purposes. It is impossib to worship such an impersonal syste of law or guiding principle with n personal meaning whatsoever. Can w pray to law and order? Can we wo ship Eternal Process?

It is one thing to believe that Go reveals certain aspects of His charac ter in the processes of the univers It is quite another thing to belie that God is only the sum total of the processes. Christ simply saw in all na ural processes the expressions God's will. These indicate two aspec of God's character only; namely, th orderly nature of His mind and H dependability.

Limiting the concept of God to the two ideals of orderliness and depend bility confines God's activity to on one sphere of our personalities, name ly, the intellectual sphere. It satisfi the demands of our intellects, but does not satisfy the longings of ou hearts. We are emotional beings well as intellectual beings. We not on love, but we hate also. We experien sorrow as well as joy. We are fearf as well as courageous. Thus a religio that lacks the power to minister to ou emotional needs is inadequate.

Engineering Intelligence, Creati Intelligence, Eternal Process, Guidi Principle, Supreme Power, or wha ever term we wish to use to designa this god of orderliness and depend bility, neither loves nor hates. It do not experience sorrow or joy. It h no emotions. In the natural process of the universe there is neither lov nor pity. Nature itself seems unmor at times. Supreme Power is cruel. takes no account of how many, righ

us or unrighteous, it destroys in rthquakes, floods, and disease. If od is to inspire us to nobler living, en He must be more than these ngs. Yet Eternal Process or Supreme wer makes Him little more.

Jesus revealed to all mankind in s nature and in His teachings a God at is more than some impersonal wer or energy, a God who does eet the needs of men. Although rist viewed God as the Creator and rd of the universe, yet He taught at He is a Being with whom we can ve personal relations. He can inspire to nobler living, for He is morally rfect. He is like a father, yet a vine Father, who can be intimately proached. Unlike Eternal Process, e cares for each one of us. In fact ch one of us is of personal worth in s sight. He is a God of uncompro-ising righteousness; but He is merci-l, gracious, and forgiving like the ther of the prodigal son. He is just d kind and loving. He is a personal od.

If religion is to save mankind, then must not only satisfy the demands the intellect, but also minister to the emotions. It must banish fear, hatred, and selfishness by inspiring men to work toward the ideals of love, peace, and brotherhood. And the only religion that can so inspire men is a religion which believes in a God that can bring these ideals to fruition because He is the embodiment of all of them. The Master taught that there was such a God.

The problems of our age are not intellectual problems. They are emotional and moral problems. Eternal Process, Creative Intelligence, or Supreme Power cannot solve them. The solution to them can come only through faith in the God which Christ revealed in His life and teaching. When men love because God loves; when they are just because He is just; when they care for others because He cares; when they strive to live together as brothers because He is their Divine Father; then, and only then, shall mankind as individuals and as nations experience "the peace of God which passeth all understanding." That is the only religion that is adequate to meet the needs of men today.

The Chaplain at the Sick Bed (*Continued from page 15*)

ch a faith, such a rising beyond the mmonplace, transmitted to the suf-rer? Never by lecturing, but by lis-ning, by being quiet, by prayer, by vealing in one's own make-up, and me times by reassurances, a sure d abiding faith. A chaplain should to one who is dying whether that e accepts any of the Christian be-lfs or not. He should go because of e need he knows to be present in al-most any person who is dying; the need to have despair stamped from his mind, to have his loneliness made easier, and to have his deepest desires expressed. He should go because it is the least he can do in the light of the New Testament, in the light of the personality of Jesus and His devotion to all sufferers. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Pleading for Christian Unity is Dr. Hampton Adams of St. Louis, Mo., Pres., International Convention of Disciples of Christ.

The Reverend Hector West of New Zealand
the Reverend Setareki Tuilovon of the Fi
a session of the International Missionary C

(In foreground at left) Junzo Sasamori, a State minister without portfolio, and (right) Komakichi Matsuoka, speaker of the Lower House of the Japanese government, participate in hymn singing at Fujimicho Church during a service sponsored by the United Church of Christ in Japan.

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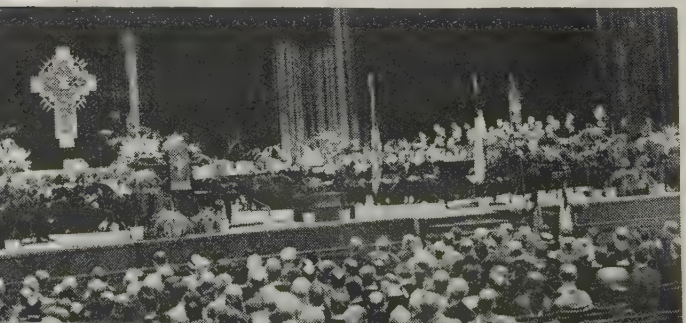

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Arlyn E. Conard at the altar
f Okinawa's chapels. Troops of
s in the Far East and else-
are in worship at these altars.

Recent service of Holy Communion being administered by Chaplain Conard, Okinawa. Many such services were held around the globe on World Communion Sunday.

awa, Mrs. Hallman teacher.

Chaplain (Col.) Gynther Storaaslie, USA, Commandant of the Chaplain School, and Chaplain (Maj.) James T. Bard, ORC, examine tombstone of Chaplain (Capt.) John Steel, "fighting parson" of the colonial Indian wars, in the Old N[illegible] G[illegible] Carlisle Barracks, Pa.

(R.) Special retreat formation held at the grave of Chaplain (Capt.) John Steel, pre-Revolutionary chaplain of the Second Battalion, Pennsylvania Regiment. Chaplain (Col.) Storaaslie tells members of the Chaplain School that our country needs civilian component chaplains like Chaplain Steel who 200 years ago "prayed and worked for peace while he preached for adequate national defense."

Beatitudes for Chaplains

By CHAPLAIN WALTER R. FLOYD
Fort Ord, California

BLESSED is that chaplain who trusteth in the Lord; for his parish can see and understand his secret strength.

BLESSED is that chaplain who seeketh earnestly in the Scriptures, that he may continue to be sure of his spiritual leadership.

BLESSED is that chaplain who spendeth much time in prayer, for his life shall reflect the light of God from his heart.

BLESSED is that chaplain who keepeth up a study of religious works, lest he let his enthusiasm for the Lord stifle his perception for the sons of men.

BLESSED is that chaplain who permitteth not his vision to perish; for in vision there is life, both for himself and for those entrusted to him.

BLESSED is that chaplain whose life is open to be read by all men, who covereth not up his humanity with high words.

BLESSED is that chaplain who letteth the color of a man's skin be no barrier to the working for his salvation; for he is thus a true son of God.

BLESSED is that chaplain who keepeth in the company of the common soldiers; for he recognizeth the power of the Army.

BLESSED is that chaplain who judgeth not cases from his own life but findeth whatever merit there be in the conversation of the men.

BLESSED is that chaplain who doth not fawn upon his superiors; for great is his reward within his own self-esteem.

BLESSED is that chaplain who refraineth from self-harmless acts, but which might cause a brother to stumble.

BLESSED is that chaplain who goeth to the heart of the problem, and doth not beat the air on the periphery.

BLESSED is that chaplain who seeth the impossibility of compromise with the evil one, for that chaplain is strong in the strength that cometh from God.

You and Mr. Polly

By Former Chaplain Oliver Read Whitley

Mr. Whitley, whose articles have previously appeared in both THE CHAPLAIN and *The Link*, holds the B.A. and M.A. degrees from Drake University and the B.D. from Yale. After receiving his theological training he became a Navy chaplain, serving until June, 1945. Upon recovery from a lengthy illness, Mr. Whitley plans further study at Yale.

WHO is Mr. Polly and why should you know about him? Well, I suppose there isn't really any special reason why you should know him. It's just that you probably meet him every day when you look into the mirror; and I know for sure that if you haven't seen him in the mirror you've at least seen him on the street, and I don't doubt that you've talked to him many a time. As for who he is, it's difficult to say, because in one sense he is nobody at all, and in another sense he's everybody that is. He's nobody, because he exists only in a book by H. G. Wells, called *The History of Mr. Polly;* and he's everybody because he is such a clear symbol of the mood and temper of most of us in this uncertain world.

Mr. Polly's history was written way back in 1909. But you can never say that he died. I imagine that Mr. Polly will be with us for as long as man walks on the earth. So just in case you've never met him I'd like to introduce you to—Mr. Polly.

"On nearly every day in his life Mr. Polly fell into a violent rage and hatred against the outer world. . . . It is a pity that some human beings are not more transparent. If Mr. Polly, for example, had been transparent . . . then perhaps he might have realized . . . that indeed he was not so much a human being as a civil war." [1] These are not easy days for any of us, and when we face the tensions, uncertainties, and disappointments of an age when very few of the things that happen to us or to the world even come close to giving us our heart's desire, Mr. Polly, who is not so much a human being as a civil war, is not a stranger to any of us.

Perhaps the central fact that makes "civil wars" out of most of us is the sense of futility and meaninglessness which broods over much of modern life. There is so much about which it can be truthfully remarked, "what the hell difference does it make?" A good many of the things that do get done in our world today don't amount to much in the long run. Oh yes, we have some mighty ingenious gadgets and some very diverting toys. And that is just the trouble; we are so clever, oh so very clever, about the things which make life more convenient or make it

less work, and so very stupid and confused about the things which make life worth living. This brings us back to Mr. Polly. "A weakly wilful being struggling to get obdurate things round impossible corners—in that symbol Mr. Polly could recognize himself and all the trouble of humanity." [1] Think over how many times you have asked yourself questions like "why am I doing this?" or "why am I going there?" or "what is it all about anyway?" and you will know what I mean.

Here, at the point where we ask ourselves questions beginning with *what* or *why*, we meet Mr. Polly, ourselves, and lots of other people like us. There is Mrs. Crockett from Greene's novel, *What They Don't Know*, for example. "Come off the merry-go-round dear Mrs. Crockett," Durant's sly voice implied, "I know why you bustle; for the sheer sake of bustling. I know why you are busy. Tell the truth! You are afraid not to be a busybody lest you be alone with yourself." [2] Or there is Jeffrey's wife Madge, in J. P. Marquand's *So Little Time*. "Jeffrey," Madge said, "drive a little faster, please, let's hurry." He knew what she wanted; he should have because he really wanted the same thing. "She wanted to get away . . . from memory, and she thought that she could do it by driving faster." [3] You can make your own list of people who have said things like this. Some psychologists have even said that a current song craze called "Open the Door, Richard" can be accounted for only in terms of our desire to be released from the anxieties that are bound to accompany the fast pace of modern living. All around us we see our desires thwarted, our wishes ignored, the doors of what was supposed to be the postwar "brave new world" closed in our faces; so with a mighty chorus, we shout, "Open the door, Richard."

Mr. Polly would have appreciated that song, because the civil war he fought with himself finally ended in victory for nobody; and toward the end he was asking himself what sensitive and thoughtful people have always asked, throughout all ages. "The end! And it seemed to him now that life had never begun for him. . . . Why had he lived such a life? Why had he submitted to things, blundered in things? . . . A living did not matter unless there were things to live for."

THINGS TO LIVE FOR! Here in one phrase we have the central problem of both personal living and social relations, in a civilization which knows THINGS, but not what things are for. When man loses his faith in God, he has to find something to put in its place. Usually he begins by putting in place of faith in God a faith in Humanity. Man is a great adventurer, a noble wanderer, destined to win out in the struggle against an alien world. But when one sees all the sordidness of man's inhumanity to man the worship of Humanity soon becomes an empty mockery. Then man, still in search of something, because he cannot live without faith in *something*, turns to science. But when it is discovered that science cannot solve his problem either, as many men are finding out today, then man has only one thing left, to worship *himself*. And that brings him to exactly the same place Mr. Polly was. It was because Mr. Polly worshiped himself that he became "not so much a human being as a civil war."

In common-sense terms what do we mean by this? It can best be explained by referring to various kinds of people

re, for example, is a girl who goes all the lastest Broadway hits, who ows what the critics say about them; o goes to the galleries and can say t the right things about the current -craze; who takes courses in Eng- literature and is just mad about akespeare; whose soul is empty and ren, because she is a phony. Why? cause she judges people and things, by what they are really worth, but the mount of stimulation she gets m them.

Here is a man who, because inrdly he hates himself and cannot nd to face the reality of a world t was not created just for his spell benefit, feels that he must show erybody how big a man he is, by ing how many assorted kinds of uor he can mix in his stomach with- t causing spontaneous combustion, how many women's hearts he can eak. But always there is the morng after; and he, like the girl who ed to be something she wasn't, and ed to fool people with a sophistican she never really possessed, always scovers that the same empty meangless self is still there, and you can't ape from it no matter how hard u try.

That's where most of us are today. ving lost our faith in God and thus ving no particular reason for makg a creative job out of our lives, we ally end by trying other faiths, all which turn out to be futile because y are based upon the wrong things. you begin with yourself as the most portant thing in the world, you end h yourself, and that is all the ther you ever get. That is what Mr. lly found out. If only he hadn't ited until his life was almost over discover that a living did not matter less there were things to live for.

Mr. Polly knew, when it was too late, that "man comes into life to seek and find his sufficient beauty, to serve it, to win and increase it. . . . But he kept himself downcast, a grumbling, inglorious, dirty, fattish little tramp, full of dreads and quivering excuses." [1]

I guess that most of us, if we were any less like Mr. Polly, would be some kind of divine creatures, and if we were any more like him, would be wild beasts in the forest instead of human beings. In a world where nothing is easy, and where the things that really matter cost so much more in effort and sacrifice than most of us can give, it is simplest just to take the line of least resistance and be "grumbling, inglorious . . . little tramps, full of dreads and quivering excuses." But what a difference it makes when we see ourselves in terms of the Christian belief that every man is a child of God, and that each of us is intended to act as if this were so.

"Jesus," as Harry E. Fosdick, writing in *On Being a Real Person,* has reminded us, "throughout his ministry kept laying his hand on unlikely people, saying, 'You are needed,' and so awakened in them a transforming respect for the importance of their own lives." [4] What then, if the triumphant, life-affirming, purposive faith of Jesus lays hold upon a man? The answer of course depends upon the individual. There are some things we can say for sure, however.

For one thing, we don't have to be "grumbling, inglorious little tramps" any longer. When the life and faith of Jesus gets under a man's skin he becomes not a *tramp,* but a *pilgrim.* By this we do not mean the sort of drivel that has been handed out at high-school commencement exercises. We mean that the Christian's vista is not

limited by the dull life-denying ruts that we so often get into when our only concern is what we are going to wear or eat, or whether we make more money than our next-door neighbor. To be sure the Christian, like any other person, has to eat, but he knows that life is more than food and the body more than clothes.

The tragedy is that in a dog-eat-dog society thousands of people are condemned to a life of anxiety over these things of the body, and have no time for the things which make life worth living. An industrial civilization condemns many to be inglorious tramps but it is not a condition of their own choosing. The old belief that poverty and drudgery are a punishment for sin can no longer be held. And that brings us to the second thing we can say about the Christian faith laying hold upon a man.

It is this. There is no longer any reason for our dreads and quivering excuses. We know now that the misery and suffering of great masses of people anywhere on earth, or the constant dread of war, are not a visitation of God, a vengeful exercise of His arbitrary will toward us. These conditions exist not because God wants them, but because man in his sinful selfishness, his costly stupidity, his careless indifference, allows them to exist. It will not be the Mr. Pollys of this world who will change things either. They have already given up the struggle. It will be men gripped with the spirit of Christ, Who came "that men might have life, and have it more abundantly."

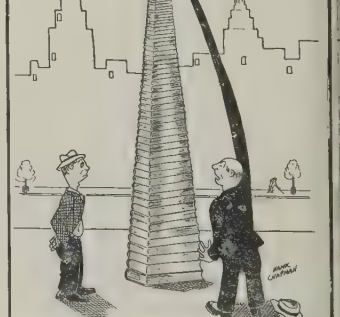
Don't ask me where we are going to get men like this. I don't know exactly. The tendency of our society to make Mr. Pollys out of most of us is strong and in many cases irresistible. In part, though, the choice is up to each of It requires a nobility of spirit an heroic discipline that are a big o for any of us. But this is an age wh calls for that sort of character. Christian faith says to a man: " have been given your own life. It n not be much in the eyes of the wo But it is yours, and you have b trusted with it. You may never b great man; you may not have b born into fortunate circumstan you may have only one talent insti of ten; but with what you have may overcome the disposition to satisfied with being a grumbling, glorious little tramp. You do not n to be great; it is enough to be r genuine, and sincere."

[1] *The History of Mr. Polly*, H. G. Well

[2] *What They Don't Know*, Greene.

[3] *So Little Time*, J. P. Marquand.

[4] *On Being a Real Person*, Harry E. dick.



"I SWEAR IT ON A STACK OF BIBLES THAT HIGH!"

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

ITUDE FOR COUNTRY

UR heritage in this country is precious. If are indifferent to it, children will pay the e of your folly. You yourself have to pay e of it than you like. me that heritage is what flag stands for. It stands the devotion and the ifice of those who have e before me, loving their freedom refusing to abuse it; laboring for with a clean conscience; putting r lives into it. It stands for the ality of all men under God, what- their color or their creed. It stands my voice and yours in the affairs of ernment, my human right and my ed duty. For this I am willing to without grumbling. I think I am ing to die for it. What is harder, m willing to live for it. Indiffer- e is disloyalty. Its more dangerous n treason. Cynicism is disloyalty. er turning your hand for the on's good, unless you are forced to it: that's disloyalty. And the istian Gospel puts disloyalty to the e in the category of sin against !!

RIOTISM

et me simply say to you, in this orical situation of ours, that the ls of Jesus, if you want to call n that, are not things that can be ted every time the circumstances change, in business or among the nations. They aren't practical, they are revolutionary. If we don't want to go on standing for them, let's say so; but don't let's ever try to make the desertion of them seem right. They mean if they mean anything that we've got to enter together on a strange and alarming life. That's how H. G. Wells puts it. We've got to "essay an incredible happiness." Suppose we are involved in this universal insanity which has swept the whole world into homicidal mania: we don't have to acquiesce in it. I'm involved in the capitalist system; but at many points I'm a rebel in its ranks! I'm involved in all the self-defeating madness of human life. I can't help being. But though I'm tarred with the same stick, I'm still its enemy. We've got to hold to these standards of Christ, not argue them out of existence as soon as life begins to challenge them. That's what we are set here to do. And in nothing else lies the hope of our emergence with any spiritual vitality at all into the years that lie ahead of us. As Christians our primary allegiance is to the God of our lives; where that allegiance leads our conscience, with all our wretched involvements, we are bound to follow. Every other allegiance, whatever, is secondary, and must first pass through what to us is the mind

of Christ; and that as far as I am capable of judging is the truest patriotism. There lies the secret of the whole thing. It simply means that nothing is safe, not one of these great democratic concepts for which we are struggling, each in his own way, until you have laid it in the hands of God.

Our Destiny

Whenever I think of the Christian Gospel today, I'm reminded of that dramatic scene in the Book of Esther. She was Queen of the Persians,—one of the King's wives, at any rate! And Mordecai, her cousin, who had brought her up from her youth, sent her word of the plot that had been hatched out at the court against the children of Israel, his people and hers. He begged her to go in to the King and make intercession for them. She told him what he knew very well, that anybody who went in to the King unbidden should die, except the King hold out his golden sceptre. Then said her cousin: "Think not that shalt escape more than all the Jews. If thou holdest thy peace, deliverance shall arise from another place; but thou and thy father's house shall be destroyed. Who knowest whether thou are come to the kingdom for such a time as this?" And Esther returned her answer: "Fast ye for me three days. I will go in unto the King. If I perish, I perish."

The Gospel of Jesus Christ fits our world in such a time as this. And nothing else does. You know as well as I do how it speaks to these fundamental issues that confront us all. And you know what it says. If we can only get it at last out of the realm of the beautiful and put overalls on it!

Some layman wrote an article the other day in which he insisted there wasn't much in the aver service on Sunday that he could on Monday. Let's not talk nonse If the minister had framed no o word than God, and had pronoun it only once, there would have enough to keep that layman busy week! He might not even have time to write his article!

Creative Religion

When we say that God is good, mean that He's bent on Creation, e when He has to destroy! And that you in the category within which Christian religion has to come its own. Its ultimate function is be creative. At bottom it's the f that you and I are never simply sub to any circumstance, hemmed in b part of the total situation; always the grace of God, we can "prod something new," and so "change whole of things."

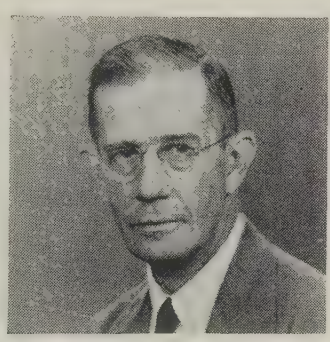
And so you begin with whate it is that confronts you. Then wh At this point everybody joins i chorus and wants the preacher w ever he is to come down to cases. specific. Get it out of the air. I alw wonder if they really want to kn or if they know already, and just w to make conversation! We aren't a gether in the dark, you underst You can trace the outlines of G purpose through the Old Testam and through the New; Christian p ple have reflected on them a good through the centuries, and you h the benefit of all that. You can with Pilate, "What is truth?" But won't sound particularly convinc You can guess pretty well at w mercy is, and how to show it. Y idea of justice is not far wrong, I c say, and what might be done wit

people whose skin is different, or ong the poor, if there were any ssionate concern in your life!

Never say that we are left with a -and-miss sort of business on our nds; we aren't, and all of us know it. e Gospel doesn't suggest that we nder our way into peace. It sug-sted, as Stanley Jones once said, t if we go on living, we'll go on hav-g the kind of world we now have. uote the ancient slogans; fall ck into the old mental and moral bits; keep trying to recover what u had and you'll have to take the in that went with it! There are her ends and other roads, and we ve all heard about them. We simply n't choose to travel them. But until e do, we shall never look back on a fe, or "out on a world" where things ave changed for the better."

The important fact is not that hristianity provides us with these eneral principles. The important fact that it doesn't ask us to go around pplying them to one predicament fter another, to this situation and hen to that: waving in the face of very current event the Sermon on he Mount; hanging up a motto for he capitalist who sits in the office, Do unto others as you would have hem do unto you; and displaying over he door of the factory a set of maxims or the labourer who comes in with is lurich. A good many sermons spend hemselves on those dry sands, like desert wind. The Christian life never oils down to a simple question of hat is written in the record. It's ways a question, wherever you are, the Christ Who meets you there; nd the Word He speaks then, and he cleansing deed He does in your ul, and the swift and following ovement through your life of God's!

New Chief of Veterans Administration Chaplaincy Appointed



CHAPLAIN A. J. McKelway, a veteran of both World Wars, has been appointed Chief of the Veterans Administration Chaplaincy Service, according to an announcement made by that agency.

After a tour of duty as the first chaplain appointed to naval aviation at the preflight school at Iowa City early in the war, Chaplain McKelway went to the Pacific, where he was in 13 engagements aboard the *USS Essex*. In addition to eight battle stars he holds the Presidential Unit Citation. He concluded his service in World War II at the Great Lakes Naval Training Station and was returned to inactive duty in December, 1945, having reached the rank of commander. He joined the staff of the Veterans Administration in January, 1946.

During World War I, Chaplain McKelway rose from an apprentice seaman in the Navy to the rank of lieutenant, junior grade, and the job of test pilot at the Naval Air Station, Anacostia, D. C.

He was ordained in the Presbyterian Church in 1926 after education at the University of Virginia, Hampden-Sydney College and the Union Theological Seminary in Richmond, Va. Between the two wars he held three pastorates in North Carolina.

● TEXT: *"It is I; be not afraid."*—JOHN 6:20

Victory Over Fear

By CHARLES ENDERS

(Pastor, Concordia Lutheran Evangelical Church, Evangelical and Reformed Church

Dr. Enders is an alumnus of Elmhurst College in Illinois and Eden Theological Seminary, Webster Groves, Mo. He served as pastor of Zion Evangelical Church in New York City, 1907-10; Friedens Evangelical Lutheran Church, Baltimore, 1910-17; of churches in Detroit and in Kansas City, Mo.; and of Concordia Lutheran Evangelical Church in Washington, D. C., since 1924. In 1946 he was awarded the D.D. degree by Franklin and Marshall College.

He is a member of the Board of National Missions and of the Chaplains Committee of the Evangelical and Reformed Church, and has served as one of the representatives of his denomination on the General Commission on Army and Navy Chaplains. He has been active in interdenominational work in Washington, having served as president of the Ministerial Union, and now is a vice-president of the Washington Federation of Churches and chairman of its Department of Research and Church Planning.

DR. E. STANLEY JONES in *The Way* speaks of fear as being Enemy Number One. Fear undermines and destroys the peace and the effectiveness of life. In most cases functional diseases are caused and fed by fears. Remove the fears and the patients get well. Frequently enmities between individuals have fear at their roots. When people fear one another they lose confidence in each other and begin to be suspicious of evil designs and motives. It is then but a step to hostile attitudes and acts. Fears for economic security poison the relationships between ployers and employ bringing on costly lock and strikes that often c as much if not more d age than the condit which originally caused fears.

What is true of indiv als and groups within tions is true also of in national relationships. problems and relationships of life affected very definitely by our f Basically the most disruptive and structive force in life—individ community, national and internati —is fear.

At present the world is in dar from fears in international relati Today the world is as much if more fear-ridden than ever befor history. Fear is the most common, most powerful, the most terrify motive in international affairs. I recent issue of *The Christian Cent* a writer says: "If there is one t that emerges from the welter of ports about Russia, it is that the R sian people, rulers and subjects al are obsessed by fear." This is likev true of all other nations. Russia f the United States of America with atomic bombs and its economic po All other nations, the United St included, fear Russia with its manpower, its aggressive attitude, peculiar interpretation of agreeme

at permits no confidence in its cove-nts, and its boring from within er nations to undermine their gov-ments. These fears prevent all real operation and lay the groundwork future strife. All efforts to bring out peace among the nations will ve futile unless these fears can be sipated.

FREEDOM FROM FEAR THROUGH THE CHRIST-CENTERED LIFE

What can be done about this Enemy mber One? We need to realize first all that fear is basically a personal oblem. However much fear affects ternational, national and commu-ty relations; however much fear dis-pts business, industry, politics and ciety in general, fear always is rooted the individual's worries concerning s security from dangers that seem to reaten his personal welfare. Deliver e individual from fear and all other ars will be removed.

Life is free from fears when it is ntered in Christ. It is remarkable ow much the Gospel writers em-nasize freedom from fear in connec-on with Jesus. Even in recording the nnunciation of the birth of John the aptist and of Jesus the angel mes-nger invariably introduces his mes-ge with "Fear not." The angelic rald appearing to the shepherds on ethlehem's plain said: "Be not fraid." These or other expressions nveying the same comforting admo-ition are heard frequently from the ps of Jesus. On different occasions sus told His disciples not to be afraid those who would seek to destroy em. He calmed their fears in storms. e quieted the fears of a Jairus. He ncouraged the woman with an issue blood and the paralytic who was wered from the roof. After His resur-rection His greeting was: "Fear not."

The experience of the disciples in the storm on the Sea of Galilee after the feeding of the five thousand shows in a very dramatic manner how Jesus delivers from fears. After the miracle of the feeding of the multitude with five loaves and two fishes, Jesus sent the twelve back again to Capernaum in the boat in which they had come. He then retired to the near-by mountain to refresh Himself in prayer with the heavenly Father. A storm arose and made the going very difficult for the disciples on the storm-tossed waves of the sea. Jesus realized that the storm would greatly disturb the disciples and sensed that they would be afraid without Him. He left His retreat and went out to meet them on the raging waves. The disciples were very much afraid of the storm. When they saw Jesus walking on the sea they were all the more afraid for they thought that they were seeing a ghost. Jesus said to them: "It is I; be not afraid." Then their fear left them. They welcomed Him into the boat. John closes his account of this event by saying: "And straightway the boat was at the land whither they were going." While the disciples were filled with fear, they made no progress against the storm but when Jesus appeared to calm their fears they speedily reached their destination.

COURAGE THROUGH FAITH

During Jesus' lifetime here on earth the disciples were dependent on His presence to quiet their fears. Their experience of Jesus, however, gave them such faith and confidence in Him that after His resurrection and ascension, they faced a hostile world that not only threatened them with martyrdom but actually did make

them suffer and die for their faith. They came to know Jesus as the Christ, their Saviour and Redeemer and Lord. Having experienced salvation through faith in Him they no longer feared any man or anything.

By reason of their faith in Jesus they no longer feared for their personal safety or their economic and political security. They sought first the Kingdom of God and its righteousness, knowing that God would provide all other things needful. Having eternal life through faith in Jesus Christ, the risen Lord and Saviour, they no longer feared the powers that might destroy their bodies and end their lives in time but could not harm their souls. They no longer feared storms of any kind because they knew by faith that their life was hidden in God and that no one could take them out of the Father's hand.

Faith in the power and love of God through Jesus Christ releases from all fear. In the disciples this faith began with the manifestation of God's power in the works of Christ which are all works of life, delivering men from temporal ills, disabilities and dangers. This faith, however, went on to recognize and experience the saving power and grace of God in the redemptive suffering of Christ and the power of everlasting life in the risen Lord.

God continues to do marvelous things in nature, revealing His power in works whose laws our finite minds cannot understand. Accepting these manifestations of God's power, however, is neither the basis nor the measure of our faith. Far greater than any revelation of power over nat is the miracle of redemption tha being repeated every day in the sal tion of sinners. The greatest revela of the mighty arm of God is also most wonderful testimony to His l This manifestation of God's power love we have in Christ's overcom the power of sin and death in redemptive suffering and death on cross and in His glorious resurrect Sin is the greatest threat to well-being of man, the most powe force aimed at man's destruction. M cannot prevail against this evil po of himself. The faith that overco fear is the faith in the power love of God made manifest in Chri victory over sin and death. In faith is the victory that overcomes world.

Victory Through Faith

It is only through this victory individuals over fear that the fe which threaten the world with struction can be overcome. The dividual that wins this victory o fear does not despair in the face the seemingly impossible task of livering the world from its fears. T faith that gives victory to the in vidual inspires him to share t victorious faith with others. This fa in the redemptive power and love Christ makes Christians zealous a enthusiastic evangelists. In that me ure in which individuals experie the blessing of this faith, in t measure will the world be rid of fears. Faith is the victory. *Amen.*

O Lord, who lends me life, lend me a heart replete with thankfulness.
—*Shakespea*

RECOMMENDED READING

Book Reviews By The Editor

Christianity Today

THE first world-wide survey of the state of Protestant and Orthodox churches since the war was published by Morehouse Gorham Company under the title *Christianity Today*. Sponsored by the American Committee for the World Council of Churches, which has released this review, the survey was made by 44 authorities on Christian faith and order in all parts of the world under the general editorship of Dr. Henry Smith Leiper, Secretary of the Committee.

In his foreword the Archbishop of Canterbury states that "an evident condition of a fuller cooperation of the Churches of our Lord throughout the world is at least a rudimentary knowledge of what these churches are, what they are doing, and how they are in a critical period of the world's life."

The contributions of the various authorities are noteworthy for their emphasis on political and social problems affecting the growth of the churches, as opposed to discussion of dogma. "Hispanofilo," the Spanish correspondent for the survey forced by circumstance to use a pen name, sees "an imperative need for a strong, aggressive Evangelical Church in Spain" to minister to those "many people who are seeking spiritual help outside the Roman Church."

Doubting that there is more than a slight risk" that communism would gain control under a restoration of the Spanish Republic, "Hispanofilo" declared that "a moderate Republican government would insure religious liberty for all." A restoration of the monarchy, however, "does not encourage optimism."

Particular attention in the survey is given to the progress of the "younger churches" of Asia and Africa and the Pacific. According to Dr. John W. Burton, President-General, Methodist Church of Australasia, on many islands in the South Pacific "the entire European missionary staff was either withdrawn by the military authorities or else carried off by the enemy. The native churches had to stand on their own feet, and they stood nobly." There follows a list of the names of 17 teachers, stewards, and members of one mission station who were shot or beheaded during the war.

In Africa "political restrictions based on color are a rock of offense in the path of African evangelization." Hence the churches there are attempting to build an "all-embracing church which is fully interracial." "The growth of such a church would do more than any other single factor to heal the racial divisions of South Africa," it was stated by Edward W. Grant, former Secretary of the Christian Council of South Africa.

Reporting on the state of the church in Russia, N. S. Timasheff, professor of sociology, Fordham University, states that government-sponsored anti-religious propaganda was toned down during the war and League of Militant Atheists is in a state of "sus-

pended animation." Although the Orthodox Church has gained legal status, Dr. Timasheff writes that "religious tolerance is however, not only something short of religious liberty, but it is also more precarious." In discussing the ecumenical relation of the Russian Orthodox Church with the churches of other countries, Dr. Samuel McCrea Cavert, Secretary of the Federal Council of Churches, questions whether Russian members, if they joined the World Council of Churches, "would be prepared to discuss, in an atmosphere of freedom, what Christianity means for economic policies, for international relations, for the rights of minorities, ecclesiastical or political, for freedom in the utterances of personal conviction."

American Protestants, according to Dr. Walter M. Horton of Oberlin school of theology, are "facing a more radically secularized and perilous situation and are more deeply conscious of the need for radical religious renewal, than was the case a generation ago." Dr. Horton considers this secularization a greater danger than "the threat to our Protestant liberties from Catholicism and Communism." Americans are reminded that missionaries are not the only ideological export sent to other shores. William James Hughes, Anglican Bishop of the Barbados, reporting from the British West Indies, gives the following illustrations. "A Planter told a man of African descent that when his ancestors came from Africa, they had no God. The African replied, 'That is true, they had none, but they have learnt to worship and serve your God—money.'"

Christianity Today, *edited by Henry Smith Leiper. (Morehouse Gorham Company.)*

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

THANKSGIVING DAY THOUGHTS

The worship most acceptable God comes from a thankful a cheerful heart.—*Plutarch*

The private and personal blessin we enjoy, the blessings of immuni safeguard, liberty, and integrity, d serve the thanksgiving of a wh life.—*Jeremy Taylor*

Pride slays thanksgiving, but humble mind is the soil out of whi thanks naturally grow.
—*Henry Ward Beech*

Many favors which God gives ravel out for want of hemming throu our unthankfulness; for though pray purchases blessings, giving pra keeps the quiet possession of the
—*Full*

Cicero called gratitude the moth of virtues, the most capital of duties, and uses the words "gratef and "good" as synonymous tern inseparably united in the same cha acter.—*Bate*

He enjoys much who is thankf for little; a grateful mind is both great and a happy mind.—*Secker*

THE EDITOR SPEAKS

The Pilgrim Fathers Were Thankful But Not Neutral

THE chaplain in any one of the National Services may take a certain pride in his work—that he is in the direct service of his country. Not long ago we heard of a clergyman who got up to speak to a group of Army, Navy and Veterans Administration chaplains making this amazing preface to his remarks: "Perhaps I am one of the few who can call myself neutral in this matter—having never served in any of the chaplaincies!"

The chaplain, or the former chaplain, can face his fellow Americans, he can face the career man in the Service and he can face the veteran with a clear unblinking eye in the full confidence he has served his God and country well.

There are some matters on which we would not want to be counted neutral. One of them is the spiritual ministry to those in the Armed Forces, or those formerly in the Armed Forces. Again, who would want to be neutral with respect to Dachau or Buchenwald?

Indeed let us settle all disputes in the most conciliatory manner possible, but lets be ready to fight if that should prove necessary.

Dr. Paul Douglass, President of American University, says, "We cannot build a different world with indifferent people." And in this connection there is a lot to be said for the Pilgrim fathers who went to church with muskets in their hands.

Army and Navy Morals

ALL too frequently the morals—or lack of morals—of those in the Armed Forces are subject to exceedingly harsh criticism on the part of civilian clergymen who have never been "in the Service," much less on the battlefield.

Some of these same gentlemen appear disturbed also when so-called military men are asked to serve certain important civilian posts. It is amazing that these same gentlemen should offer simple solutions of many differences and tensions which exists among us but yet at the same time set out to foment new antagonisms where none had existed.

The chaplain in any of the National Services need not feel defeated in his efforts to improve morals among those with whose spiritual welfare he is charged if he does not succeed 100 per cent. Even in certain elite areas of civilian America the moral situation is not all that could be desired. For example, a realty dealer in the Dupont Circle neighborhood of Washington, D. C., said recently he had been offered bribes for housing facilities consisting of everything from cases of liquor to a new automobile! It would appear therefore that not all the liquor traffic —legal or illegal—nor all the black-marketing, nor other sins, are confined to those in the Armed Forces whether in America or in the areas of foreign occupation. (Incidentally, one clergyman who spent over a month among American troops in Europe said

he had seen only four who were intoxicated.)

Maybe it would be a good thing if every clergyman were given a year's training in the Armed Forces. There are some things which might be learned—and unlearned—to good effect.

Military men in a democracy, be they chaplains or those in other branches of service, are not greatly different from their brothers in civilian life. Most usually military men, so called, are more cosmopolitan—less provincial. As to the morals—or lack of morals—of either it is presumed that God is still the judge.

Christianity by Resolution

HOW much weight do resolutions adopted by Christian groups throughout the nation carry with leaders and lawmakers at the nation's capital? In some instances perhaps the influence is considerable; in other instances it is probably nil, if not actually negative. Particularly are these latter two possibilities highly likely where the resolutions are based upon ideas which are not factual, as in the case of amnesty requests for conscientious objectors. Week after week and month after month various ecclesiastical assemblies, large and small, have voted resolutions urging general amnesty for conscientious objectors. Church journals have, in good faith, no doubt, supported these in editorials. But when the factual material is laid before us as has been so ably done by Federal District Judge John Paul elsewhere in this issue, the hideous bog man turns out to be a mere man straw.

In the resolutions referred to abo therefore—even though adopted good but ill-advised faith—the case the legitimate, genuine conscientio objector is hindered rather th helped, and the democratic and tol ant spirit of our government is ma to appear tyrannical and despotic.

Prudent discretion rather than em tional action should be the rule, the cause, Christianity, is to furthered by resolution.

Change

"Stand therefore, having girded yo loins with truth, and having put the breastplate of righteousness."

—Ephesians 6

When newly discovered truth ups long cherished notions, public thou frequently heaps bad names upon author, belaboring him with cr verbal blows and censuring him a some great wrong had been committ How much better for everyone would be if people set out rather correct whatever is wrong. The fe ful possibility that he might be char with treason when he uttered "G me liberty or give me death" hu over Patrick Henry, yet today s a charge would be absurd. Do y think a modern Patrick Henry wo fare better? Was it not this sa stubborn attitude that sent Jesus the cross? Someone has said "If i the truth, what does it matter w says it?"

NEWS AND VIEWS

INTERNATIONAL:

Five thousand delegates from forty-six nations attending the seventh congress of the Baptist World Alliance at Copenhagen elected Dr. C. Oscar Johnson as their President. Dr. Johnson, who is First Vice-President of the Southern Baptist Convention, made a visitation to chaplains in the Pacific area last year as a representative of the General Commission on Chaplains.

Other Commission members who were delegates to the congress from their respective groups were Dr. Joseph C. Hazen, Dr. G. Pitt Beers and Dr. W. H. Jernagin.

It was announced by the Executive Committee that the Alliance will have its headquarters office in Washington, D. C. with a branch office in London.

A World Christian youth commission, to be "genuinely world-wide and representative of all countries," was approved by delegates to the second World Conference of Christian Youth in Oslo, Norway. Sponsored by eight international organizations, the body stated that "the world situation demands a world church whereby the Christian community can perform functions at the world level."—(From INS)

The Third World Convention of Churches of Christ (Disciples) held in Buffalo, N. Y., was prefaced by an impressive communion ceremony for nearly 8,000 participants, conducted by Dr. C. M. Yocum of Indianapolis. Hailing as glaring violations of the American principles of separation of church and state, legislation for the use of public school tax money for parochial school pupils and the appointment of Myron Taylor as the President's ambassador to the Vatican, Dr. Charles Clayton Morrison declared that Protestant voters and others cherishing religious freedom, though in the majority in certain of the states concerned, have allowed "a church representing only one-sixth of the country's population to make a first and now a second breach in the wall of separation between church and state."

The International Missionary Council held its first full meeting since 1939, at Whitby, Ontario. Bishop James Chamberlain Baker, chairman, addressed the Council, stating that the purpose of the meeting was to try to "seek a common mind in face-to-face discussion, to contribute not our confusions, but our positives . . . to re-examine fundamental missionary principles and policies in the light of past experience and changing conditions, and to develop plans of united and cooperative action and strategy for the whole missionary enterprise of the church."

Harold E. Stassen has been reelected to a four-year term as president of the International Council of Religious Education.

FOREIGN:

Flying the Christian flag and the Stars and Stripes, the schooner *Morning*

Star VI under the command of Skipper Price Lewis, Jr., has left for the Micronesian Islands to serve Congregational missionaries. Outfitted by the American Board of Foreign Missions, the small craft carried 2,000 Bibles, some in the languages of the Kusaie, the Marshall, and the Turk islands. Presiding over the dedication ceremonies was Dr. James E. Walters, secretary of the Congregational Christian Missions Council. Other participants were Lt. Gov. Arthur W. Cooledge of Mass.; Capt. Thornton C. Miller, USN, Pacific Fleet chaplain; Dr. Fred F. Goodsell, executive vice president of the American Board of Foreign Missions; Dr. Frederick L. Fagley of the General Council of Congregational Christian Churches; and several descendents of skippers of former *Morning Stars*, the first of which set sail 90 years ago.

Recently returned from a European visitation sponsored by the War Department, 13 clergymen of the Protestant, Roman Catholic, and Jewish faiths described near-starvation conditions in several countries, declared that the only hope for Europe is the Marshall Plan, and urged the release of displaced persons from their camps as soon as possible. The Rt. Rev. Msgr. James H. Griffiths stated that according to reliable information, "more than 5,000 young boys have disappeared off the streets of Berlin in the Russian zone."

The American Friends Service Committee has opened in Frankfurt, Germany, a Neighborhood Center consisting of a large auditorium, a library, carpentry shop, sewing room, and kitchen—providing facilities for the Germans to help themselves.

To further the work of Kagawa in Japan, 14,000 members of the Friends of Jesus in Los Angles have pledged to save a penny a day. From his experiences with Japanese people, young and old, Dr. Kagawa has concluded that "It is no longer worth while to fight Buddhism because Buddhists are showing a willingness to embrace Christianity."

FOR MERITORIOUS SERVICE:

In recognition of his services as chairman of the General Commission on Army and Navy Chaplains during the war, the Medal for Merit was awarded by then Secretary of War Patterson to Dr. William Barrow Pugh, Stated Clerk of the General Assembly of the Presbyterian Church in the USA. A citation of merit was also conferred upon Dr. Pugh by the Navy in 1946.

The Medal for Merit for outstanding service was also awarded to Ralph Barnett Brickner by then Secretary of War Robert P. Patterson. Ralph Brickner is leader of the Euclid Avenue Temple in Cleveland, Ohio, and administrative chairman of the division of religious activities of the National Jewish Welfare Board.

Chaplain (Major General) Luther D. Miller, Army Chief of Chaplains, was recently presented the Bronze Star Medal by Lieutenant General J. Lawton Collins, Acting Deputy Chief of Staff for "meritorious service performed in the Southwest Pacific Area from October 1942 to February 1945." The citation further states that Chaplain Miller rendered outstanding services in maintaining the morale at high standards and assuring the welfare of those he so capably served.

ERSONALITIES:

Professor Kirtley F. Mather, scientist of Harvard University and prominent Christian layman, on a European trip during the summer addressed the World Conference of Christian Youth at Oslo and the World Committee of the YMCA in Edinburgh, and visited leaders abroad to enlist their support for the peace proposals of the World People's Congress.

The Rev. Wayland Zwayer has recently become Secretary for Europe for Church World Service, which position carries the responsibility of administering the program in 17 European countries, in cooperation with the Department of Reconstruction and Inter-Church Aid of the World Council of Churches. Mr. Zwayer is chairman of the Committee on Army and Navy Chaplains of the Northern Baptist Convention.

The National Conference of Christian and Jews has appointed Dr. Henry Noble MacCracken as its general secretary of administration. Certain administrative duties were formerly performed by Dr. Everett R. Clinchy, who has been elected president of the International Council of Christians and Jews. Dr. MacCracken is president emeritus of Vassar College.

ENOMINATIONS:

The basis of union of the Congregational Christian and the Evangelical and Reformed churches has been approved by the General Synod of the latter group and awaits approval by subdivisions of both denominations and final action in 1948. The proposed group will be known as the United Church of Christ and will include about 2,000,000 members.

The medical cadet corps, which was originally organized for Seventh-Day Adventist men classified as noncombatants, to make them "more efficient military men within the limits of their conscience," has been reactivated at Southwestern Junior College, Keene, Texas, according to Elder W. A. Howe, educational secretary for the southwestern union. The corps, which was designed in consultation with the surgeon-general of the Army in 1933, is somewhat like basic training, and 20,000 men have already taken the course.

One hundred members of the Mennonite Church attended an international conference on spiritual life at Basle, Switzerland.

At the centennial convention of the Evangelical Lutheran Synod of Missouri, Ohio, and other States recently held in Chicago, it was voted to work for the increase of enrollment in parochial schools of the Synod. Cooperation with other Lutheran bodies

The Rev. Norval G. Hegland (r.) is pastor of the first air parish in the western United States. He will use this plane to minister to the spiritual needs of people living in the remote regions of the west river country of South Dakota, an area of 5,500 square miles. Mr. Hegland's plane is the gift of the Young People's Luther League of South Dakota. Shown with the "flying minister" is the Rev. Selmer Heen of Lemmon, S. D., (RNS Photo)

in any matters which are in agreement with the principles of the Synod was resolved on.

The Methodist Church held its first National Rural Life Conference at Lincoln, Neb., at which plans and suggestions were made to revitalize rural church life and set up fixed leadership and minimun salary scales. A message of commendation from President Truman was read by Bishop William C. Marty of Topeka, Kansas.

GENERAL:

A new translation of the New Testament from the Greek by Dr. George Swann, pastor of Edenside Christian Church in Louisville, Ky., while preserving the beautiful rhythm of the King James version, is distinguished by several innovations designed to make it an easier volume to read and in which to find passages and maintain unity of thought.

A Center for Human Relations Studies will be opened at the school of education of New York University this fall for training in leadership in human relations work and intergroup social problems. It will be jointly sponsored by NYU and the Bureau for Intercultural Education in New York.

The American publication of the *Complete Commentaries of John Calvin,* whose works were originally written in Latin, is expected early in 1948, according to the president of the Eerdmans Publishing Company, William B. Eerdmans.

A seminar specifically for clergymen is being sponsored this fall by the Association for the Advancement of Psychoanalysis and conducted by Dr. Paul Lussheimer on the theme, "How the Clergy Can Use the Techniques o Modern Psychotherapy."

A two-year graduate training progra leading to a master's degree in "bc counseling" is being offered this fa at the Catholic University of Americ in cooperation with Boy's Town, whic is near Omaha, Neb.

A total of $61,300,000 worth of sur plus Navy property, including ma chinery, mechanical equipment, tool boats and boat equipment has bee donated by the Navy during the la three years to approximately 20,0(educational institutions throughout th United States for use in their voca tional training courses.

SPECIAL NOTICE

The 12th Army Group constitute the largest field command in the histor of the American Army. More than million and a quarter soldiers were le by General Omar N. Bradley in th drive across France and Germany. A one time four field Armies, the Firs the Third, the Ninth and the Fifteenth were in the 12th Army Group.

The Second Annual Reunion of th 12th Army Group Association will b held at the Army-Navy Country Club Arlington, Virginia, October 21. Genera Bradley will be the only speaker at th all-day affair which will begin with luncheon at 12:15 P.M.

The committee in charge of arrange ments has experienced some difficult in obtaining the present addresses of al of the officers who served at Genera Bradley's headquarters. Al Leggin, Sec retary, 12th Army Group Association 1155 Sixteenth Street, N.W., Wash ington, D.C., may be contacted for fur ther information.

Former Chaplains . . . AND WHERE THEY MAY BE FOUND

BAGBY, CHARLES L. ..... *Pilgrim Congregational Christian Church*, Minneapolis, Minnesota
BEECHER, DAVID R. ..... *Baptist Church*, Olney, Illinois
BESSELIEVRE, WM. CLAUD
Community Congregational Christian Church, Port Chicago, California
BOND, LESTER E.
Kensington Community Congregational Christian Church, San Diego, Calif.
BICKET, WILLARD A. ..... *Federated Congregational Christian Church*, Rutland, Massachussetts
BIGART, WILLIAM D. ..... *Industrial Clerk, Solvay Process Co.*, Syracuse, New York
BISHOP, JAMES H. ..... *Veterans Administration Training Facilities*, Wilmington, Delaware
BRADEN, WAYNE L. ..... *Faculty, Schauffler College*, Cleveland, Ohio
BROWN, BURGESS E. ..... *Disston Avenue Baptist Church*, St. Petersburg, Florida
BROWN, CECIL W. ..... *Boise Valley Baptist Church*, Boise, Idaho
BROWN, CHARLES V. ..... *Faculty, Union College*, Schnectady, New York
BRUCE, A. DELBERT ..... *Sheridan Park Community Baptist Church*, Bremerton, Washington
BUTT, L. GEORGE ..... *Veterans Administration*, Framingham, Massachusetts
CRAIG, JOHN G. ..... *Program Dir., Student Religion Assoc.*, University of Mich., Ann Harbor
DODGSON, ARTHUR S. ..... *First Baptist Church*, Terre Haute, Indiana
EVANS, ROBERT P. ..... *Exec. Secy., Youth of Christ International*, Chicago, Illinois
FITCH, ROBERT E. ..... *Prof. Philosophy, Occidental College*, Los Angeles, California
FLECKLES, ELLIOTT V. ..... *Veterans Administration*, Northampton, Massachusetts
FRAZEE, JOHN ELMER ..... *Veterans Administration*, Boise, Idaho
GORDAN, ALEXANDER DUFF ..... *Prof. Philosophy, University of Missouri*, Columbia, Missouri
HARTMAN, WEIR ..... *Exec. Secy., Council of Churches*, Erie, Pennsylvania
HEAD, DONALD WALTER ..... *District Mgr., Babson's Reports, Inc.*, Santa Ana, California
HEMANS, GORDON B. ..... *First Baptist Church*, Harrisburg, Pennsylvania
HUFF, HOMER S. ..... *Emmanuel Baptist Church*, Kansas City, Kansas
LAWRENCE, WILLIAM R. ..... *First Baptist Church*, Dalhart, Texas
LESHER, EVERETT B. ..... *Veterans Administration*, Wood, Wisconsin
MACKAY, DONALD J. ..... *Central Baptist Church*, Gary, Indiana
MCKAIN, HERBERT A. ..... *St. Luke's Methodist Church*, Philadelphia, Pennsylvania
MARR, SAMUEL WADE ..... *Special Agent, Aetna Life Insurance Company*, Raleigh, N. C.
PEERY, THOMAS B. ..... *Board of Foreign Missions, U.L.C.A.*, New York, New York
PETERSEN, HAROLD I. ..... *Chestnut Hill Baptist Church Project*, Philadelphia, Pennsylvania
PORTER, MATTHEW B., JR. ..... *Secy., Y.M.C.A.*, Hartford, Connecticut
ROBINSON, HUGHES A. ..... *Director, Mission House*, Philadelphia, Pennsylvania
SARGENT, STANLEY M. ..... *Prison Chaplain, Norfolk Prison Colony*, Norfolk, Massachusetts
SHELFORD, PAUL K. ..... *Baptist Missionary Training School*, Chicago, Illinois
SHUDER, HARRY A. ..... *Supervisor of Ed., Folsom State Prison*, Represa, California
STEINBECK, GEORGE L. ..... *Radio Director, Southern California District*, Los Angeles, California
STEVENSON, WILLIAM R. ..... *Union Congregational Church*, Jacksonville, Florida
STROHL, CHESTER E. ..... *Evangelical Church*, Loyalton, Pennsylvania
WAGNER, SAMUEL A. F. ..... *Humphrey's Methodist Church*, Dunbar, West Virginia
WALLACE, BRUNSEN C. ..... *Woodbine Methodist Church*, Woodbine, Georgia
WARMOUTH, DONALD L. ..... *First Methodist Church*, Ithaca, Michigan
WEAVER, OLIVER C., JR. ..... *Head of Dept. of Religion*, Birmingham Southern College, Alabama
WHEALDON, JOHN R. ..... *St. Luke's Methodist Church*, Covington, Kentucky
WILFORD, JASPER D. ..... *Methodist Church*, Filer, Idaho
WILSON, JAMES F. ..... *Asst. Professor of Bible, Emory Junior College*, Valdosta, Georgia
WILSON, RALPH C. ..... *Richmond Baptist Church*, Richmond, California
WIRT, SHERWOOD ELIOT ..... *Minister to Students, University of Washington*, Seattle, Wash.

AT YOUR SERVICE

• Materials and services available to chaplains

Worldwide Bible Reading

The Fourth Annual Worldwide Bible Reading will be observed from Thanksgiving to Christmas, 1947. The timely theme this year is "ONE WORLD—ONE BOOK." The following material is available from the American Bible Society, Publicity Department, 450 Park Avenue, New York 22, New York:

1. Bookmarks listing the Scripture passages for daily reading.

2. A copy of the 1947 report of the Board of Managers of the American Bible Society which contains topically all the up-to-date items concerning new translations, facts on Bible need and use, and human interest stories about Bible distribution.

3. An 8 x 10 glossy print of the new 1947 poster depicting "ONE WORLD—ONE BOOK."

4. Electros of the poster in smaller size to accompany news stories or articles.

If you would like to have the Society help you develop some special phase of Worldwide Bible Reading it will be glad to respond.

Study Outline in Eight Lessons

The American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, N. Y. is preparing a popular study outline in eight lessons on The World Council of Churches' Assembly on *"Man's Disorder and God's Design."* The outline will be based on the four central themes of the Assembly. The subjects (not the titles) of the eight proposed lessons are as follows:

1. The World Council of Churches—How it came to be.
2. The World Council of Churches at Present.
3. The Nature of the Church.
4. Evangelism in the Modern World
5. The Church and Society—I.
6. The Church and Society—II.
7. The Church and International Relations—I.
8. The Church and International Relations—II.

The lessons will be available after November 15 at twenty-five cents each, with a reduction on bundle orders. They may be obtained direct from the Committee.

For Hospital Chaplains

Inside Story of the "Cobblestone Masterpiece" of Sierra Madre, a splendid booklet of 93 pages which will make enjoyable reading for hospital patients, is offered free of charge to chaplains. This is the story of the building of a cobblestone church by a blind man and is interwoven with the Gospel message. It may be ordered in any desired quantity from:

Mr. John Ferguson
235 Lafayette Building
Detroit 26, Michigan

Devotional Aids for the Sick

Chaplains and pastors who make hospital calls will be especially interested in three pamphlets for devotional and inspirational use designed especially for the sick and the hospitalized. These pamphlets have been published by the Commission on Religion and Health of the Federal Council of Churches of Christ in America and are the first devotional material for the sick which the Council has

ublished. Each of the pamphlets was repared "by a man with long and ffective experience in ministry to ersons going through the crises of iness," according to the Rev. Seward iltner, Executive Secretary of the ommission.

God and Health is by Russell L. icks, Chaplain of Wesley Memorial ospital in Chicago. In popular lanuage it sets forth the facts about "the isdom of the body," the capacity of he human organism to right itself fter the squalls of illness. The pamhlet is designed to stimulate faith and onfidence at those times in life when ost needed.

Strength in Our Sickness, containng devotional meditations and prayers specially designed for use in the risis experiences of sickness, to foster trength, courage, and calm in the ace of pain and illness, is by Everett . Lesher, now a veterans' hospital haplain. In his introduction the auhor explains that health is affected y thoughts and attitudes; those which are disturbing consume eneries, weaken us, and may delay reovery; those which involve strength, ourage, and calm can help to speed ecovery.

A Road to Recovery, by Robert Rasche, former Navy chaplain, was riginally prepared for use by Protesant chaplains in Army and Navy hositals during the war and has now been revised and expanded for the use of civilian readers. Written to inspire a confident frame of mind, the meditations bear such headings as "You and the Hospital," "Faith and Health," "Prayer Changes Things," "The Bible Speaks to Our Illness," "Cooperating with God," and "Convalescence."

Each pamphlet is ten cents a single copy, with reductions on quantity orders. They may be ordered from Literature Department, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York.

The General Commission on Chaplains has a limited number which will be given free to the first chaplains who write for them. Address:

122 Maryland Avenue, N. E.
Washington 2, D. C.

Religious Films

The Religious Film Ass'n., 45 Astor Pl., New York 3, N. Y., has a number of 16 mm. motion pictures which may be either rented or purchased at a reasonable figure. Address all inquiries to the Ass'n.

Ceremony for Lowering Service Flag

In response to several requests, a "Ceremony for Lowering Service Flag" has been compiled by the editor and is published on the following page. Variations to meet local needs are recommended. For example, if a large number of service men and/or women or ex-service persons are present they may be asked to come forward and stand at attention during the flag-lowering. In any case, all present will no doubt want to rise during this part of the ceremony.

While perhaps many Service Flags have already been lowered and preserved, it is hoped that this ceremony may prove helpful to those yet contemplating this event. If the "lowering" has occurred without ceremony, it is not too late to repeat the event with appropriate solemnity. Armistice, Memorial, Independence, VE or VJ Days or the Sunday nearest one of these provide appropriate occasions for this ceremony.

CEREMONY FOR LOWERING SERVICE FLAG

(The officiating Minister, or Chaplain may say:)

Our help is in the Name of the Lord:

RESPONSE. **Who made heaven and earth.**

The dayspring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death;

RESPONSE: **To guide our feet into the way of peace.**

Our Lord Jesus said: I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the Light of Life.

RESPONSE: **The Lord is my Light and my Salvation: whom shall I fear?**

Glory be to the Father, and to the Son, and to the Holy Spirit;

RESPONSE: **As it was in the beginning, is now, and ever shall be, world without end. Amen.**

(Then the officiating Minister, or Chaplain, may go to the flag to be lowered. The person or persons designated to lower the flag may likewise come to the flag and stand with the minister, or chaplain.)

(The flag may be lowered and folded reverently.)

(The officiating Minister, or Chaplain, may say:)

Blest be those whose lives and deeds are hereby commemorated. May this flag being the emblem of the devotion rendered to our beloved nation by these cherished comrades, be preserved and hallowed for their sakes.

LET US PRAY.

O Almighty God, Who canst bring good out of evil, and makest even the wrath of man to turn to Thy praise; we thank Thee for the loyal service of those whose lives we now honor and we pray that their efforts to bring peace among Thy children upon this earth may not have been in vain. Help each of us, therefore, to live that we may further the cause of good will and peace among men. This we ask in the humble spirit of Christ our Lord. Amen.

(A hymn may follow.)

Suggested hymns: "O Beautiful for Spacious Skies"; "A Mighty Fortress Is Our God"; "God of Our Fathers, Whose Almighty Hand."

(The hymn ended, then may follow the sermon.)

It is suggested that the service flag, together with a record of the names of those thus honored, be placed in an appropriate repository to rest with the archives of the church.

Churches and Agencies

Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

AGENCIES:

National Council Young Men's Christian Association
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian Gen. Conference of America
Associate Reformed Presbyterian
Baptist, National Conv. U. S. A., Inc.
Baptist, National Conv. of Amer.
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, United Amer. Free Will
Christian Reformed
Christian Science
Christian and Missionary Alliance
Church of God
Church of the Nazarene
Churches of God in N. A.
Congregational Christian
Disciples of Christ
Evangelical Free Church of Amer.
Evangelical and Reformed
Evangelical Congregational
Evangelical Mission Covenant
Evangelical United Brethren
Free Methodist
Friends (Quakers)
General Baptist
Latter Day Saints
Methodist
Methodist, African M.E.
Methodist, African M. E. Zion
Methodist Colored
Mennonite
Moravian
North Amer. Baptist Gen. Conf.
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Primitive Methodist
Protestant Episcopal
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Salvation Army
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Swedish Baptist
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